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'Lessons From The Past' Discussed By President Of Convention

Glenn Perry, Philadelphia layman, and president of the Mississippi Baptist Convention, spoke on "Lessons from the Past" in his keynote address to the convention on Tuesday morning. The full text follows:

Mississippi Baptists have a long and honorable history. With the publication this year of **A History of Mississippi Baptists**, we are reminded anew of our Baptist heritage. We are grateful to the editor, Dr. McLemore, and his associates, Dr. Kelly and Dr. Hamlet, for this masterful presentation of our convention's past. Through reading the record of our past we are led to a new appreciation of those who planted and watered the Baptist work in the territory that became the State of Mississippi.

As we retrace the early beginnings of this convention, we thank God for that small band of men and women who, in spite of a sometime hostile land, in the face of great difficulty, with meager resources, but with unlimited faith, gave of themselves without reservation, that this convention might be established to serve the cause of our Lord.

During the one hundred thirty-five years of its existence, our convention has known prosperity and adversity victory and defeat. It has had its times of exultation and its times of depression; but through it all, it has prospered as it has made its contribution to the furtherance of the Kingdom of God.

But history has uses other than to chronicle the events of the past or to extol the virtues of those men and women who are deserving of our praise and honor.

Theologians and philosophers spend their lives seeking to discover the meaning of history. Theories are advanced and theses are produced to support their viewpoint. The conclusions reached are as diverse and as many as are the authors.

While we may differ in our opinions as to the meaning of history, most of us will agree that there are lessons to be learned from a study of what has happened before. Some may

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The Sanctuary of the First Baptist Church was well filled Monday night for the closing session of the Men's Conference.

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At BSSB

Editor Of Rejected Materials Resigns

NASHVILLE, Tenn. (BP) — H. Frank Grayum, editor of youth curriculum materials (including BECOMING) for the Church Training Department of the Southern Baptist Sunday School Board, has resigned effective immediately in the wake of an administrative decision to revise the quarterly because of "potentially inflammatory" material on race relations.

Announcement of the resignation was made jointly by Grayum and James L. Sullivan, executive secretary of the Sunday School Board here.

Grayum stated that the revision of BECOMING and BECOMING FOR LEADERS was a factor in the resignation, but that the action was part of a more far reaching decision on his part.

In the statement issued through the Sunday School Board bureau of Baptist Press, Grayum said "I am resigning my position as editor of youth curriculum materials of the Church Training Department. I have enjoyed several phases of editorial work and appreciate the opportunity of working at the Board for a little more than two years.

"However," Grayum continued "I believe that in order to fulfill the objective of my personal ministry as I see it, I need to seek another opportunity and avenue for service. As the editor I regret the decision that was made to revise BECOMING and BECOMING FOR LEADERS. The resultant publicity has caused Southern Baptists to lose ground in the area of race relations," Grayum observed.

"I feel that the Sunday School Board will have difficulty in making real and redemptive progress in the area of race relations and reconciliation because of this incident," Grayum said.

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State Convention Begins Tuesday Morning At 9:00

The one hundred thirty-sixth session of the Mississippi Baptist Convention began Tuesday morning of this week with adjournment set for Thursday night following the annual Youth Night session in the Mississippi Coliseum.

All sessions were held in Jackson's First Baptist Church except the closing service.

The annual pre-convention session of the State Convention Board was held Monday at the Baptist Building in Jackson.

The opening Tuesday morning session was one of the highlights with Glenn Perry, of Philadelphia, convention president, in the chair.

He also brought the keynote address which was followed by the worship period.

This included special music by the Clarke College choir, scripture reading and prayer by Dr. Larry Rohrman, pastor of First Baptist Church, Jackson, and the Convention sermon by Dr. Brooks Wester, pastor of First Baptist Church, Hattiesburg.

Out-of-state featured inspirational speakers were Dr. Grady Cothen, president of New Orleans Baptist Seminary; Dr. John Bisagno, pastor of First Baptist Church, Houston, Texas; Dr. John Havlik, associate director, Division of Evangelism, Southern Baptist Home Mission Board, Atlanta; Dr. Harold Graves, president of Golden Gate Baptist Seminary, Mill Valley, Calif., and Dr. Wm. Hull, dean of School of Theology at Southern Baptist Seminary, Louisville, Ky., Youth Night speaker.

Gilbert to Head State Men's Group

J. T. Gilbert, of Jackson is the new president of the Mississippi Baptist Men's Conference, elected Monday of this week, at its annual meeting in Jackson and will succeed Joe Pigott of McComb.

Other officers elected were: Dr. Howard Carpenter, Senatobia, vice-president; Farrell Blankenship, Hattiesburg, secretary; Norris Edmonson, Natchez, Baptist Men's Leader, (reelected); and Woodie Burt, Newton, Royal Ambassador leader, (reelected).

Dr. Grady Cothen, president of New Orleans Baptist Seminary, and a native Mississippian, was the principal speaker at the inspirational evening session. Rev. John Cheyne, Southern Baptist missionary to Ethiopia, also spoke.

Two items of special music were held. A boys' choir from First Baptist Church, McComb, under direction of Mrs. Joe Pigott, sang.

"The Trailsmen," a quartet from Clarke College, Newton, also rendered special music.

Congregational music was under the direction of Bill Sellers, director of advertising and circulation for the Baptist Record.

At 5:30 p. m. the annual banquet was held at Fellowship Hall in Parkway Baptist Church, Jackson.

[illegible] was Rev. Robert Wall, pastor of First (Southern) Baptist Church, Kalispell, Montana, and formerly pastor of Easthaven Baptist Church, of Brookhaven.

Food, inspiration and challenge will be featured at the banquet, according to Rev. E. L. Howell, director of the Brotherhood Department of the Mississippi Baptist Convention Board.

Family Reading Of Bible Is Urged By President

WASHINGTON, D. C. — President Nixon called on families across the nation today to mark Thanksgiving Week by beginning the practice of regular Bible reading to "add a new perspective to each day's activities and gain fresh insights on how better to serve both God and their fellowman."

Mr. Nixon, in a statement marking the beginning of National Bible Week on Sunday, recalled that every President had placed his hand on a Bible in taking the oath of office.

"In its pages Presidents, public servants and citizens of all ages have continued to find the principles on which we have built the American way of life," he added.

The President issued the statement in his role as honorary chairman of National Bible Week, which is sponsored by the Laymen's National Bible Committee, an organization of men and women seeking to foster greater knowledge of Scripture. The first observance was held on Pearl Harbor Day in 1941.

As Mr. Nixon issued his statement, Arthur J. Goldberg, former Supreme Court Associate Justice and national chairman of Bible Week, urged all Americans to read a passage from the Bible on Thanksgiving Day.

Goldberg suggested Psalm 100 as an "appropriate expression of gratitude

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'Our World's Great Need' Subject Convention Sermon

Dr. Brooks Wester, pastor of First Baptist Church, Hattiesburg, brought the Tuesday morning session to a close with the annual convention sermon, entitled "Our World's Great Need." The full text follows:

Isaiah 53:1-12, Text v-6

The student of history, both Biblical and [illegible] ly aware of the great calamities that have befallen peoples and nations since the beginning. There is one familiar note that sounds through the years preceding each of those calamities. The note has been sounded by the leaders of the age in which calamity occurred. That note is, that it is impossible for calamity to overtake us as we have learned too much from those who have gone before us to allow it to happen again. The feeling was held by each age that they were too smart to fall into old traps that had snared their predecessors.

Two pages from history will serve to illustrate, one page ancient and the other modern.

In 410 A. D. the Roman Empire was in its greatest glory. They had arrived at that point by an astute avoidance of many of the mistakes of mighty nations that had preceded them. They basked in their glorious achievements and were boastful of that glory never fading. That was the year that Alaric and his hordes sacked the city of Rome and shocked the entire known world, most of all, the Empire of Rome.

Augustine, the early church theologian, showed how that fall of the Empire was made possible as he spoke of the moral collapse of the princes and the people. The sacking of the [illegible] moral and spiritual collapse. It couldn't happen — but it did!

From the pages of the history of this present century we read of World War I being called, among other things; "the war to make the world safe for democracy;" and "the war to end all wars." In naive complacency the nations followed World War I with "business as usual," a "return to normalcy." But that euphoric atmosphere was rudely polluted by the sounds of German artillery and dive bombers as they dropped their cargoes of death on Poland in the last years of the decade of the thirties. [illegible] pened again!

The late Dr. Albert Schweitzer, sitting in his hospital in the jungles of Congo, wrote following World War II, "We are living under the sign of the collapse of civilization. The situation has not been produced by the war; the latter is only a symptom of it." It is hard to argue with his observation. Science set out to unify the world and it has succeeded geographically. It also set out to make the world a brotherhood and it has signally failed. One look at the suspicion, strife and bloodshed in the world as reported in today's news is enough to convince the most stubborn that we [illegible] Things that were thought most impossible to happen are occurring with regularity.

In the midst of all this what does our world need to break this deadly cycle? I turn to the pages of Biblical history for a message from God that transcends boundaries made by centuries and ages and will clearly

(Continued On Page 3)

COOPERATIVE PROGRAM RECEIPTS FOR THIS YEAR SHOW GAIN OF 13.2 PER CENT

Mississippi Baptist Cooperative Program receipts for the first ten months of this year, through October, totaled $3,581,486, according to Dr. W. Douglas Hudgins, Jackson, Executive Secretary-Treasurer of the Mississippi Baptist Convention Board.

This is a gain of $418,206 or 13.2 percent over the $3,163,270 given the same period of 1970, Dr. Hudgins added.

Receipts for October totaled $417,712, a gain of $88,185 or 26.8 percent over the $329,527 given in October of last year.

News Analysis

Prayer Amendment Is Killed In House

By W. Barry Garrett

WASHINGTON (BP)—The proposed constitutional prayer amendment is dead, at least for a little while.

It was killed in the House of Representatives on November 8 when proponents of the amendment failed to achieve the required two-thirds majority by 28 votes, considered by many observers as a sizeable defeat. The voter was 240-162.

The dramatic defeat of the prayer amendment demonstrates the virility of the First Amendment of the Constitution and its guarantees for religious liberty in the United States.

It also demonstrates that the religious forces of the nation do not take their freedom lightly and that they can be rallied to action when that freedom is threatened.

The keynote of the opposition to the prayer amendment was sounded by Rev. Carl Albert (D., Okla.) speaker of the House, when he marched to a microphone on the floor and asked to be heard.

In an extremely tense moment and in thundering tones, sounding like a Southern Baptist evangelist at the climax of his sermon, Albert declared: "Any interference by any official at any level is a violation of freedom of religion. I am not prepared to let the meddling hand of government at any level in any degree be placed

(Continued On Page 2)

Rev. and Mrs. Bobby T. Hood

Rev. and Mrs. William D. Moseley

Three State Couples To Serve Overseas

RICHMOND, Va.—Rev. and Mrs. Bobby T. Hood of Raleigh, Miss., and Rev. and Mrs. William D. Moseley of Byhalia, Miss., were among eight persons appointed missionaries during a meeting of the Southern Baptist Foreign Mission Board on Nov. 2. The service took place in the chapel at board headquarters, Richmond, Va.

Also Rev. and Mrs. Charles A. Tope, former missionaries to Uganda, were reappointed Nov. 2 by the Southern Baptist Foreign Mission Board. He is presently pastor of First Baptist Church, Biloxi, Miss.

They expect to depart for Uganda early next year.

When the Topes were appointed missionaries in 1959, he was pastor of First Baptist Church, Belton, Tex. After serving in Tanzania, Kenya and Uganda, they found it necessary to return to the States in 1969 be-

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Rev. and Mrs. Charles A. Tope

Graham Upstages Pope Paul VI And The Synod Of Bishops

Editor's Note: Following is the third in a series of special reports for Baptist Press from C. Brownlow Hastings, assistant secretary of the Southern Baptist Home Mission Board's department of interfaith witness, who is attending the Roman Catholic Synod of Bishops in Rome as an observer and correspondent for Baptist Press.

ROME (BP) — Evangelist Billy Graham upstaged Pope Paul VI and the Synod of Bishops when he came to Rome for a rally of evangelicals to explore the possibility of a major crusade here in 1973.

The Italian leaders who issued the warm invitation to Graham laid down one restriction, however: they asked that Graham "not have contact with the Pope or other representatives of the Catholic hierarchy before, during or after his addresses."

Graham, who said that he, like the Apostle Paul, had a "longing to come to Rome to preach the gospel," did not immediately accept the invitation. He promised his answer in a month or two.

Religious leaders here, both Protestant and Catholic, did not know whether Graham would accept the restriction placed on his invitation, nor did

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Arkansas Editor Plans Retirement

LITTLE ROCK, Ark. (BP) — Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine for the past 15 years, has announced his retirement effective March 1, 1972.

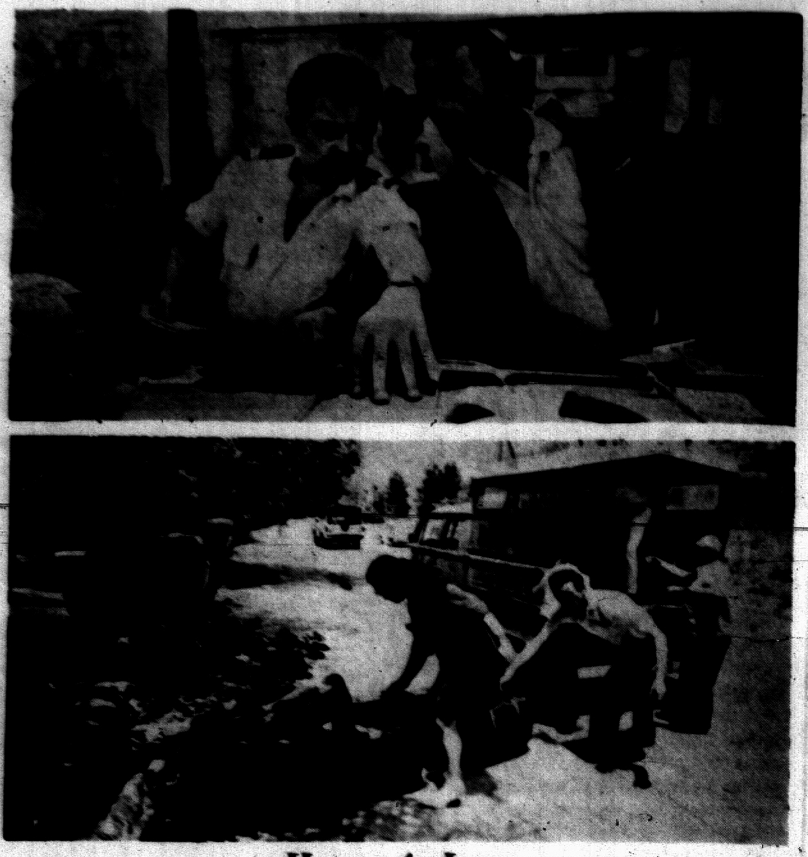
McDonald, who was 65 on Oct. 31, 1972, said he was taking early retirement "not to quit, but to shift gears." He said he was considering several part-time assignments giving more time for travel, creative writing, preaching, and "a little fishing."

A native of Arkansas, McDonald is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southern Baptist Theological Seminary, Louisville. He received an honorary doctorate from Georgetown College, Georgetown, Ky., in 1958.

Before becoming editor of the Arkansas Baptist Newsmagazine, McDonald was coordinator of Kentucky Baptist schools and colleges. Previously, he was public relations director for Southern Seminary in Louisville and Furman University, Greenville, S. C.

He also has been city editor of the Daily Courier-Democrat in Russellville, Ark., his hometown, and editor of the Southern Standard, Arkadelphia.

Active in denominational life, he was president of the Southern Baptist Press Association and the Greater Little Rock Ministerial Association. He has also been a trustee for Southern Seminary.



Home At Last

TEL AVIV — Drama in Israel. A Jewish couple from the Soviet Union arrive in their new homeland after a long wait for permission to leave the USSR. Above, they are greeted by an Israeli official and, below, they come to the end of their journey: a new home in Israel. While the Soviet Union is reported to have eased some of the restrictions against Jews leaving for Israel, many thousands more have not been permitted to leave the country. —(RNS Photo)

Prayer Amendment Is Killed

(Continued From Page 1)

at any man's altar. This resolution must be defeated."

The rejection of the prayer amendment by the House marks its defeat in the complete legislative circle of the Congress. In 1964 the House Judiciary Committee and in 1966 the Senate Judiciary Committee refused to approve any prayer amendment.

In October of 1970 the Senate Judiciary Committee was bypassed by attaching the Dirksen Prayer Amendment to the proposed amendment for equal rights for women. The Senate then killed the whole package.

This year, by the process of a discharge petition, the House Judiciary Committee was bypassed and the prayer amendment was brought directly to the floor, where it was rejected.

Even though the prayer amendment is dead for this session of Congress, it is like a snake with its head cut off but its tail continues to wiggle.

Obviously recognizing in advance that they were defeated, the proponents of the amendment had a mimeographed press release ready for distribution the instant the vote was taken in the House of Representatives.

Robert G. Howes, national coordinator of Citizens for Public Prayer, declared that, although the prayer amendment has suffered a temporary setback, the target is now the elections in 1972. At these elections the prayer amendment people have announced that they will seek the defeat of all congressmen who voted against them.

Whether or not the prayer amendment advocates can sustain their drive after defeat in both houses of Congress remains to be seen. It would appear that it will be more difficult in the future to discharge committees and to achieve two-thirds majority in either house of Congress now that both bodies have had opportunity to vote on a prayer amendment.

History, however, takes strange turns and the supporters of religious liberty and of the First Amendment cannot afford to be lulled into comfortable sleep.

What happened to the prayer amendment that led to its defeat in the House of Representatives?

When the House of Representatives convened at noon on November 8, there were only 20 or 30 Congressmen on the floor, and the galleries had scatterings of visitors. Chaplain Edward G. Latch opened the meeting with a prayer that was obviously addressed to Congress and for the prayer amendment, rather than to the ear of God.

The chaplain intoned, "Bless our President, our speaker, members of Congress, and all who labor with them. Gird them with cheerful courage and inspiring insight that they [illegible] domed Capitol may be the symbol not only of material might, but of reality in religion, proclaiming to all men the moral and spiritual resources upon which our freedom rests and without which they disintegrate and disappear."

A careful examination of the chaplain's words reveals that they were a pitch to Congressmen on behalf of the prayer amendment and that the philosophy undergirding it is the basis on which union of church and state has been achieved in many countries of the world.

The first crucial vote was taken when the House voted whether or not to discharge the Judiciary Committee from further responsibility for the prayer amendment. Even though the vote to discharge was 242 to 156, it was a clear indication that the prayer amendment proponents did not have the required two-thirds vote for passage of their resolution.

From then on the tactics were to salvage as much as possible. The strategy that was agreed on was for an amendment to the amendment to be proposed. Rep. John Buchanan (R., Ala.), an ordained Baptist clergyman, was selected for this job.

After an hour of debate on the prayer amendment, Rep. Buchanan was recognized for the purpose of making his amendment. He moved to substitute "voluntary" prayer for "non-denominational" prayer and to add "or meditation" to H. J. Res. 191.

The hope of the proponents was that this change would remove the objectionable features of the original proposal and that enough votes would be picked up to get two-thirds majority.

After another hour of heated debate the reversed amendment was rejected.

What happened prior to the vote on November 8 to kill what otherwise was considered on September 21 to be a sure thing?

As fate would have it, or as some would say that it was providential, the prayer amendment proponents did not figure correctly on the timing of their discharge petition. The rules of the House of Representatives require that action on a discharge petition can take place only on a second or fourth Monday following the signing of the petition.

What the prayer amendment people did not figure on was that the next two eligible Mondays were federal holidays and the first Monday available for voting was November 8. This gave the opponents seven weeks in which to rally their forces and to inform the public about the real issues involved in changing the First Amendment.

Immediately a coalition of strange bed-fellows was formed in Washington to fight the prayer amendment. Leaders of major religious bodies in the United States joined with education and civil liberties groups. These included such diverse groups as Southern Baptists and Unitarian Jews and the National Council of Churches, the American Civil Liberties Union and Americans United.

The first action was to produce a joint statement of opposition to the prayer amendment which was signed by 38 representatives of national religious bodies. A literature was created and 120,000 pamphlets were distributed to key spots throughout the United States.

A congressional bi-partisan coalition against the prayer amendment was formed. A press conference with national religious leaders and congressional leaders was held. Weekly meetings of the religious coalition were held to coordinate activities and to make assignments.

Groups were organized for activity on Capitol Hill, and other strategy was adopted to produce pressure from the congressional districts.

For weeks prior to November 8, in the absence of public hearings, a lively debate among congressmen was conducted in the pages of the Congressional Record. The issues were thoroughly aired through this medium.

On the day the vote was to be taken a "whip" system was organized to assure that all who were against the prayer amendment were present and voting.

The outcome of all the effort was the defeat of the prayer amendment, which on September 21 was considered a sure success.

Minority leader Gerald R. Ford (R., Mich.), who favored the prayer resolution, attributed its defeat to the religious leaders of America. All who are familiar with what happened concur with this conclusion.

Editor Resigns

(Continued From Page 1)

He added that he had no immediate plans for the future. "I look forward to an opportunity to serve in some situation where I can reconcile my personal philosophy, theology and objective with those of any institution or group of which I may become a part."

Grayum, 28, is a graduate of William Jewel College, Liberty, Missouri and Midwestern Baptist Theological Seminary, Kansas City, Mo. Before assuming the editorial position at the Sunday School Board, he was youth director for a Baptist Church, Kansas City.

Concerning Grayum's resignation, Sullivan stated that it was entirely Grayum's decision and he understands the problems expressed by the editor.

"When we become a part of an agency like the Sunday School Board" said Sullivan "we either adopt the philosophies and objectives of the agency changing our own views to bring them into alignment, or we seek through appropriate channels to influence the agency's positions.

"Those who are not able to reconcile their views with those of their employer may understandably desire to seek other avenues of fulfilment.

"I deplore the publicity which has been given this incident" Sullivan stated. "The decision we made with regard to the published material was not a decision to pull back or to bow the pressure in dealing with the race question.

"The Bible deals with the question, the Southern Baptist Convention has directed us to deal with the question, the material we revised in this action still deals with the question and we plan in the future to deal with the question as fully possible in a responsible and redemptive manner" Sullivan said.

"The publicity which has accompanied this decision was not initially [illegible]" said the executive secretary.

"False impressions have been given by headlines. News stories have been erronious and the very effort that we have been trying to make to deal constructively with the race issue has been turned against us.

"We shall not be deterred in future efforts to deal with critical issues because of distorted treatment in news media, or because of criticism from either extremes left or right" Sullivan concluded.

Sullivan had announced the decision [illegible] in the quarterly for 14 and 15 year olds and the corresponding leadership quarterly on October 28, stating that he took the action in his hands as editor and chief of all Board materials.

Allen B. Comish, director of the board's Church Services and Materials Division, said at that time that the material which was designed included a paragraph of a black boy and two white girls in conversation in some textual materials which was "subject to misinterpretation."

Graham Upstages Pope Paul VI

(Continued From Page 1)

they know the real reasons for the restriction's being given.

Some observers were wondering if those who invited Graham, supposedly influenced by a strong group of Pentecostals on the committee were smarting from the widely-publicized visit between the pope and W. A. Criswell of Dallas, former president of the Southern Baptist Convention, who was accompanied by a party of 400 Baptists on their way to the Holy Land. Graham is a member of the First Baptist Church of Dallas where Criswell is pastor.

Only shortly before Graham was in Rome, Pope Paul had called for a world-wide thrust among Catholics toward "evangelization of unbelievers," and during the week of Graham's visit, many Italian Catholic churches were urging lay support and participation in this "apostolic mission."

The Synod of Bishops, meanwhile, was in a flurry of activity, preparing final statements on the two main issues on its agenda — the future of the priesthood, and justice and world peace.

Putting the two issues of the priesthood and justice on the same agenda in that order has been a major mistake in the eyes of many observers [illegible] urgency of each issue and to lead to poor comparisons.

Most clergymen, both Protestant and Catholic, likewise can find it easier to denounce the world at large than to clean up their own houses in particular.

While at the beginning of the Synod the Bishops seemed preoccupied with the issue of the priesthood, no one can find fault with the bishops in their frequent call for a worthy example in the struggle against world injustice and need.

[illegible] sembly on the full debate on justice, Archbishop Alberto Valderrama of the Philippines called for the Catholic Church not to talk, but to act. Such action, he said, must begin at home within the church itself. "The whole style of life in the Church should be reformed," he said. "Stark simplicity, poverty in personal life, especially for clerics, should be part of this change." The archbishop made the plea within a stone's throw of the opulant Church of St. Peter and the Vatican Museum.

Alberto also took note of the number of bishops who had advocated "that women have a larger share in the consultative and executive institutions of the Church."

Canadian Catholics had called for a study commission on involvement of women in the church. Patriarch Hakim of Antioch, strongly advocating such a commission, told the synod: "Even in Muslim countries, civil law is trying to make amends for the injustices toward women. The Church must not, as often happens, arrive late on the scene, after civil governments."

Calling for the next synod to concern itself in a major way with the role of women in the church, he pointed out that half of the Catholic Church's members are women, and that sisters under vows were ten times as numerous as priests in the world.

Archbishop Byrne, coadjutor bishop of Minneapolis-St. Paul, urged the national conferences of bishops not to wait for the next synod of any proposed papal commission, but to deal with the issue. He urged the bishops to "undertake serious studies of their own national cultures, and of Church law and practice, in order to eliminate any form of infringement on the rights of women in civil or ecclesiastical life."

In the largest press conference during the synod, Barbara Ward, Lady Jackson of England and the first woman in recent centuries to address a Catholic synod or council of bishops, told about 250 reporters not to get hung up over the issues of celibacy and birth control when there is so much injustice, oppression and abject poverty in the world.

She urged top priority for the church "to get on with the job of being concerned with the massive job of the maldistribution of wealth and the desperate plight of an increasing majority of the world."

She pointed out that all the talk in the synod about solving the problems of world justice recognizes that the Roman Catholic Church is not trying to "go it alone," but that the solution is a truly ecumenical concern, reaching even beyond professing Christians to all men of good will everywhere.

Perhaps this is a major message of the synod to Southern Baptists — to look at ourselves, as the Catholics are trying to do, to see where our priorities are, and to seek to bring peace and justice to all people everywhere.

President Nixon Urges Family Bible Reading

(Continued From Page 1)

to God." He specifically cited the fourth verse of the Psalm: "Enter into His gates with thanksgiving and into His courts with praise: be thankful unto Him and bless His name."

Also participating in Bible Week are several cooperating organizations, including the American Bible Society, the Greek Orthodox Archdiocese's De[illegible] Committee for National Bible Week and the U. S. Center for the Catholic Biblical Apostolate.

The text of Mr. Nixon's statement follows:

"National Bible Week once again summons Americans to draw upon the wisdom of a Book that has influenced generations of men and women.

"In our own country the hand of every President has rested on the Bible as he has taken the oath of office; and in its pages President, public servants and citizens of all ages have continued to find the principles on which we have built the American way of life.

"One of my distinguished predecessors once said that if our democracy is to remain the greatest hope of humanity, it must continue abun[illegible] truth of these words is made consistently clear, and chapter after chapter of our history attests to their meaning in our lives.

"As we celebrate both Bible Week and Thanksgiving during the next several days, I encourage families across the country to begin reading the Bible regularly, and thus to add a new perspective to each day's activities and gain fresh insights on how better to serve both God and their fellowman."

William Carey's Pulpit

William Carey's pulpit, displayed in Westminister Abbey, London, England, was the gift of the Baptist Missionary Society in honor of William Carey (1761-1834), missionary in India and translator of the Bible. It bears the great man's motto: "Attempt great things for God." William Carey College in Hattiesburg is named for the missionary.

A Ministry To Migrants Through The Cooperative Program

Church Buys Big Hotel For Retirement Home

LITTLE ROCK, Ark. (BP)—Second Baptist Church here has purchased the Albert Pike Hotel adjacent to the church with plans to operate it as a retirement home.

Dale Cowling, pastor of the church, announced the purchase of the hotel in a press conference at the hotel. Also participating were Houston Burford, general manager of Southwest Hotels Inc., which owned the hotel; and Lyndell Lay, an investment banker, deacon at the church, and chairman of the committee which negotiated the purchase.

The hotel building includes 192 rooms in 175 units, 36 of which are apartments of one or more rooms.

A five-year option on the hotel's parking garage and a vacant parking lot were included in the transaction. Also included in the five-year option were the Lanai Suites, part of a recently-constructed addition overlooking the hotel swimming pool. Southwest Hotels retains the right to lease the suits during the five-year option period.

The main structure was purchased for $405,000. Of that amount, $150,000 had been contributed by one anonymous donor, Cowling said. Southwest Hotels will carry the balance, to be amortized in 20 years from income.

Cowling said the church plans to charge hte retirement home tenants rents of from $20 to $25 a room per week, an amount that may be adjusted upward or downward.

Cowling added that the objective would not be to make a profit, but to operate the facility as another ministry of the church, providing a place where persons "can live out their lives with a sense of dignity and comfort and a properly balanced diet."

Cowling said that the church planned to lease the hotel's food service facility and that a special rate of $3.00 a day for meals would apply to residents. The dining facilities will also remain open to the public.

The hotel, built in 1927, now has 42 permanent residents who are expected to remain under the new arrangement.

The cost of the main building and all of the options would total about $740,000, Cowling said. All of the property will remain subject to real estate taxes and any income earned would be subject to income taxes, he further explained

Acquisition of the hotel itself brings to about $3 million the value of the real estate now owned by Second Baptist Church. Should the options be exercised, the church would own all of the block bounded by East Seventh, East Eighth, Scott, and Cumberland streets.

The church, which has 2,861 members and is officially committed to continuing downtown as well as county-wide ministries, also owns two thirds of the block opposite the church on East Eighth, now used for parking.

The church will employ its own manager and will operate a program of activities "designed to appeal to older persons." According to Cowling, as many as possible of the hotel's current staff of 80 will be retained.

LITTLE ROCK, Ark. (BP) — Arkansas Baptists have raised cash and pledges totalling $1,478,000 in a fund drive for two Baptist schools in the state, the leaders of the campaign announced in the first meeting following the beginning of the drive, July 1.

Sermon Subject: 'World's Greatest Need'

(Continued From Page 1)

analyze the need of all of us in the world today, and in ages to follow. It is the message of God delivered to, and through, the prophet Isaiah.

It appears in that magnificent chapter of hope and assurance that came to the people of God in an hour when the impossible had happened to them. That chapter is the fifty-third of Isaiah that rings with the glorious assurance that God has not only not forgotten His people, He has analysed their deepest need and has provided for meeting that need. I need not tell you the chapter describes the suffering servant of Jehovah. Nor do I need to inform you that the prophet's description finds fulfillment even in small detail in Jesus Christ, our Saviour and Lord. Because I need not inform you of those details, I want to focus our attention on the sixth verse.

In this verse I find the prophet analyzing the great need of his people if the suffering of the Redeemer is to accomplish God's purposes. I believe the need of our world is precisely the same as the need of Judah of old.

Our World's Great Need Is To See Ourselves As We Are

The prophet looked at the chaos of his times and sadly shook his head. But, with the powers of his own observation intensified by Divine illumination he saw the reason behind the trouble of his people. To describe it for them, he called on word pictures from their life of raising sheep to say, "All we like sheep have gone astray; we have turned every one to his own way." Not a person who heard him speak, or read his writing, missed his meaning. They knew the former irreligious practices of which they were all guilty. They knew they had not only neglected the worship of the Living God, but to compound their guilt they had paid homage in religious—like ritual to the idols and groves of false gods. They knew their heedlessness to the messages of God delivered through His prophets. They recalled their inconsiderate selfishness in following their individual impulses. The prophet was saying, "Now look at yourselves and see just where this selfish straying has led you. There is hope for you if you will take a look at yourselves and admit to the truth of what you see, and what God sees."

This continues as a need for our world. We too live in a world where nations and individuals have strayed from each other and from God as Shepherd. We have been so busy pursuing our own plans we have failed to observe how far we have strayed from each other and from God. It is certainly as true today as it has ever been—"we have turned every one to his own way." This generation has even devised a special phrase with which to express its determination to have its own way. We all are being encouraged to "do our own thing" and that is where we are today. Straying sheep doing our own thing.

But, the prophet's evaluation of the causes of the trouble befalling the people of God leads us to clearly understand that [illegible] people are themselves caught in dangerously destructive circumstances that lead the nation to captivity to their enemies.

Every pulpit in our land needs to thunder with appeals for all of us to take a good long look at ourselves and see ourselves as we really are. I am convinced we have so mesmerized ourselves with psycho cybernetics and positive thinking that we have failed to see, "All have sinned and come short of the glory of God." Until we see that we are destined to remain straying sheep, "doing our own thing."

But we must not stop at just seeing ourselves. This can be dangerous and deluding. There is an old story of a pastor having preached a fine sermon on the sin of vanity that stirred many in his congregation. As he stood at the door speaking to his departing people, a finely groomed woman took his hand and told him his sermon had led her to see she was sinning as she sat before her mirror every morning for at least 30 minutes in making up her face. "Then," she said, "I look at my image and say, you beautiful thing." The pastor, without guile, answered, "Maybe it is not so much sin as it is imagination."

So we too must not spend too much time thinking on ourselves lest we fall victim of our imagination. We need to go on to consider the remainder of the prophets presentation of the great need of his people.

Our World's Great Need Is To See God As He Is

Isaiah follows his picture of sinful sheep by declaring, "And the Lord has laid on him the iniquity of us all."

The prophet was aware there were those in Judah who would justify their straying by claiming they could not understand the God of their fathers, Abraham, Isaac and Jacob. The prophet then proclaimed he would let them know their God and His way with sinful man. He is in essence saying, "Look, our God is a God who loves us so deeply that His servant, who is to be without sin, is going to become sin for us and in Him we can have victory over sin. For God will lay all our sin and guilt upon Him. Sin with its foulness and death will meet in Him and His victory over sin and death is God's guarantee we too can know His love and enter into His victory."

Surely this age, from its vantage point from which to view Jesus Christ on Calvary's Cross, can know that the truth Isaiah could see through enlightened eyes of faith more than seven hundred years before Christ died for man with clearer focus because of enlightened eyes of faith and experience. For, when Christ is seen as the one taking the full consequences of sin, men begin to see the one true and living God as He really is, a loving Father longing so much for the return of His straying, selfish children that He loves them and pays the full price for man's sin as He lays on Christ our guilt and sin and gives us new life and a new name.

There was a little book written following World War I that tells a story that beautifully illustrates what God did for us in laying our iniquities on Christ. It was in a book written by a Frenchman named Henry Barbusse.

The scene was in a dugout just behind the front lines of battle. There were a large number of wounded men in the room. Two men who had been together for a long time were lying side by side. One knew he was dying and would not live to reach the hospital. This man speaks to his friend and says, "It can't be long now. Listen Dominique, you have lived a bad life. There are many convictions against your name. But there are no convictions against me. There is nothing on my name. Take my name. Take it— I give it to you. Straight off there are no convictions. Take my name tag and give me yours—so that I can carry it all away with me."

That is precisely what Christ did for us when the Lord laid on Him the iniquity of us all.

Dr. A. J. Gossip was right when he said, "man sins and God's answer is love. We make sin a despicable thing and God's response is Calvary." We cannot really know God apart from the events on Golgotha.

Yes, our world's great need is to see God as He really is and this cannot be done until one looks aright to Jesus Christ who said, "he that hath seen me hath seen the Father." (John 14:9b)

There is one further step in our need. Just to see ourselves as we are, and to see God as He is, will not be enough to heal our hurt if we stop there.

Our World's Great Need Is To Allow Our Loving God To Be The Shepherd Of Our Lives.

Isaiah in his beautiful presentation of the Redeemer goes on to speak of God's pleasure with the sin bearer and how He shall "make many to be accounted righteous and He shall bear their iniquities." This is his appeal to his people to trust God and give Him control of life for in Him is healing for the present and security for the future.

We, as sloganeering Baptists, have been fond of saying "Christ is the Answer." This I believe only to the extent we allow Christ the first and preeminent place in our lives. An old and simple story illustrates the profound truth of the power of Christ to answer our needs. It is the story of a father caring for his kindergarten son one evening. When the father wearied of play he wanted to sit and read his latest magazine but found his son interrupting every few minutes. Finally, almost in desperation, he took down an old jigsaw puzzle box and told his son to put the pieces together and then he would play some more.

As the father settled back he thought he would have a long time in which to read for the puzzle was a map of the world. In an incredibly brief time, a small hand pulled the magazine down and the little boy announced he was finished. In amazement the father asked how he had gotten every part of the world in its proper place? The young son answered, "it was easy, daddy, on the other side of the map was a picture of Jesus and I just put Jesus together and the world was in place."

Our world's great need is to see ourselves, then to see our God, and to put our Saviour first and foremost in all our life and every part will then fall into place. Our greatest need will then have been met and the kingdoms of earth can become the kingdom of our Christ.

Portuguese Baptist Convention Meets

Messengers to the 1971 meeting of the Portuguese Baptist Convention visit outside Second Baptist Church, Porto, during a rare break in proceedings. It was the 37th general meeting of the 52-year-old convention.—(European Baptist Press Service Photo)

"Lessons From The Past" Discussed By President

(Continued From Page 1)

agree with Hegel who said, "History teaches us that we learn nothing from it." Yet, the lessons are there, and in a study of Baptist history and of Mississippi Baptist history we can profit from the experiences of those who have preceded us. These lessons are not taught exclusively by our own history, but their validity is confirmed by seeing the results of action or inaction in our own convention.

One lesson we may learn from the past is the danger of divisiveness. Our convention has, at times, had the very fabric of its existence severely strained by divisions among its membership. These divisions have come, sometimes over doctrinal beliefs, sometimes over matters relating to our institutions, and sometimes over questions of convention procedure.

There are times in the life of the convention or any other similar body when, perhaps, discord cannot be avoided. There may be times when to keep silent, for the sake of an apparent harmony, is to abdicate our responsibility to our conscience and to our denomination.

We should be grateful to those spiritual giants of the past who did not hesitate to attack those alien doctrines, that, had they not been rooted out would have changed the course of our work into a direction not compatible with our beliefs.

On the other hand, we must be careful not to exercise thought control—so narrowly to define our doctrinal beliefs that a part of our fellowship is denied the freedom to differ in areas where no violence is done to our Baptist principles.

It is not the purpose of this discussion to suggest that there are matters in the near or foreseeable future that will bring discord and disunity to this convention. Yet a look at our past, a sideward glance at Baptist conventions of other states, and a look at current events, will cause us to note that there are several matters that have the capacity to divide us and sap our strength.

Other state conventions have been confronted with problems stemming from the question of whether the convention should recognize messengers from churches with [illegible]icies at variance with those commonly held by Baptists. This issue should it ever face our convention, coupled with the fact that our constitutional statement regarding convention membership is somewhat vaguely worded, presents the possibility of being a problem not easily settled without damage to the convention fellowship.

Federal aid to religious institutions has been a controversial issue before this and other state conventions on numerous occasions. Study committees have spent long hours trying to arrive at a position acceptable to the convention. Messengers have debated the issue on the floor of the convention. Innumerable resolutions have been offered and some have been adopted on the question. Baptist institutions have accepted federal aid or they have rejected federal aid—depending on the viewpoint.

There are those outside Baptist circles who view federal aid to non-public institutions as a matter of highest priority. These forces will continually propose new programs of financial aid in forms designed to nullify the principle of separation of church and state. As new programs of aid are proposed and adopted into law it is inevitable that some will fall into the gray areas where even Baptists will differ as to the effect of these laws upon our traditional position.

It is highly unlikely that federal aid to churches and church-related institutions will cease to be a matter of concern to this convention.

Government at every level continues to expand and to permeate all areas of our lives. We Baptists consider ourselves to be law-abiding citizens. It is our desire that we always exemplify the highest qualities of citizenship. It is unrealistic to assume that there may not be a time when our civic responsibility will come in conflict with our allegiance to God. If or when that day comes, or a substantial portion of our convention thinks that time has arrived, we will be faced with an issue that has the potential for becoming the most disruptive that this convention will ever encounter.

We live in a time of change. Life styles and social patterns in our nation and in our state have changed in the past few years to a degree that most of us thought not possible during our lifetime. Regardless of whether we like it or not, all of us recognize this as an accomplished fact. Our churches and our convention have up to now been affected less by these changes than other institutions of society. If and when these changes begin to make themselves felt in the membership of our churches, and then in our convention life, we will be faced with a new dimension in our relationships that may test our fellowship as well as our Christianity.

This list of issues that have the potential for causing discord is not intended to be an all-inclusive list. It is not intended to be an authoritative list. It represents the opinion of the speaker as to situations that may occur in the future.

Our chief concern should not be over the problems that may face our convention in the future, but that we recognize them and deal with them in a forthright and Christian manner. [illegible] ple. We cherish the right to make the decisions that affect our work. This convention, to be truly democratic, must have a free flow of ideas, with each individual free to place before this forum his views on matters that pertain to all of us.

We must be careful, that in our zeal to support our position on an issue, we do not inflict bruises upon the body of this fellowship. There have been times in the past when the wounds of the battle have more than offset the fruits of victory.

Our responsibility is not to stifle [illegible] legiance to the democratic principle, we must temper this declaration with the acknowledgement that as Christians we are under the Lordship of Christ. Our words and our deeds must reflect this fact.

Our past experiences would also indicate that we need to broaden the base of support for our convention work. There have been times in the past when programs, the work of institutions, and even the institutions themselves, have been placed in jeopardy because Baptists have failed to meet the need.

This failure to meet the need has been in part because many of our people have not understood what the needs were. In part, it seems from their failure to properly relate the work of the Convention to the work of the local church.

People will not support that which they do not understand. **The Baptist Record** does an excellent job in reporting and interpreting the news of our denomination. Our pastors, in most cases, make a valiant effort to relate the work of our convention to their churches. In spite of these and other efforts to inform and challenge our people there still remains a detached view toward the convention and its work on the part of many Baptists.

We may alleviate this situation if we can involve more people in the affairs and sessions of the convention. When an individual has a part in decision making he feels an obligation to support the decisions that are made.

It is not to be assumed that this statement is to advocate that the local congregation should move bag and baggage to Jackson for these sessions. Rather it is to suggest that the pastor of a church should seek to have his church leadership represented in these sessions. We need deacon chairmen, Sunday School and Church Training directors, W. M. U. presidents, finance chairmen and other church leaders to come and participate in the affairs of the convention. We need their insight. We need their counsel and judgment. We need their talent. We would have to find a larger hall in which to meet, but the churches and the convention alike would profit from their presence.

There is also the need to extend the base of financial support for the work of the convention. This convention is firmly committed to the principle of recognizing the sovereignty and independence of the local church. We recognize that each church has the sole right to determine its degree of cooperation in our convention program. *Our appeal is for each church and for each congregation to look beyond their own needs and have a worthy part in supporting the great mission enterprises of this convention.*

A third lesson we may learn from a study of our past is the value of remaining true to our purpose. The Constitution of the Mississippi Baptist Convention sets forth our purpose for existing. Briefly stated this is: promotion of Christian missions; other objects such as Christian education, benevolent enterprises, and social service; and, cooperation with the Southern Baptist Convention in establishing and furthering the Kingdom of God.

Our stated goal begins with Christian missions and ends with the furtherance of the Kngdom of God. This suggestions that first and foremost, missions is our mission. It was the chief objective of the convention when established. It has been the prime object through the years. All of our institutions and all of our programs should reflect that aim and serve that purpose.

Those responsible for programs of our convention should evaluate those programs as to their effectiveness toward that end. Administrators and trustees of our institutions should keep before them the goal of maintaining not a great institution but a great Christian institution. *The fact that those administrators and trustees who now direct the affairs of our institutions are dedicated to this goal reassures us all.*

Studies made of Protestant denominations for the period of the last hundred years indicate that those relius groups which abandoned anemp gious groups which abandoned an became static and ineffective.

It has been written that the larger and more powerful a church becomes, the more likely it is to be concerned with maintenance of its organization and the less likely it is to be concerned with its particular theological reason for being.

In the face of such a warning as this, let us look again to our past. The record shows that our Mississippi Baptist work has grown and continues to grow. Could it be that God has so blessed us because Baptists have given first place to propagating the Gospel of Jesus and in working to advance the Kingdom of God? We are assured that if we hold fast to this purpose, God will continue to bless our efforts.

A fourth lesson we can learn from the past is that we can face the future with confidence.

We can be confident of the future because of our message. Our message is a message of authority. It was not composed by man. It is not the

(Continued On Page 5)

Baptists are doing things these days... and that includes writing a lot of books.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIALS

Illinois Baptists on The March

Your editor had the privilege last week of attending the meeting of the Illinois Baptist State Association. The organization is called State Association instead of convention because the "Illinois Baptist Convention" is an American Baptist Convention group.

The special occasion of this year's meeting was the dedication of the new Baptist Building, which is strategically located in Springfield, the capitol of the State, and near the heart of the state.

For many years from the Association's organization in 1907, Southern Baptist work in Illinois largely was in the Southern part of the state. Baptist churches in the rest of the state, and even many in the Southern portion, were related to the Northern Baptist Convention, now called the American Baptist Convention.

About thirty years ago Southern Baptists began to work in the Chicago area, and then in other portions of the state, and the center of Southern Baptist strength has moved Northward. For a number of years the feeling has existed that the state headquarters needed to be moved from Carbondale in Southern Illinois, to a point more central to the work. In 1968 Springfield, the capitol was chosen, and in 1969 the new building was started. It was occupied on Sept. 1 of this year.

Location for the building is at one of the most strategic points in the state, for it is at a place on the Southeast edge of Springfield, where Interstate 55 intersects two main traffic arteries of the city. Nearby are other main east and west and north and south highways. Interstate 55 from Chicago to St. Louis carries the traffic of Highway 66, the "Mainstreet" from Chicago to Los Angeles, and is one of the most heavily traveled highways in the nation.

Thus Illinois Baptists have established a Baptist building right in the heart of their great state, and also at a cross roads where the traffic of the state, and even of the nation passes by. What a wonderful place for Baptists to be!

The building itself cost $1.5 million, but leasing of the second and third floors for commercial use, is bringing in enough income to make the payments on the building so that within a few years the convention will own debt free a building which has been purchased without the use of mission money. The entire first floor is given to the work of the Association, and attractive, spacious offices and other areas are provided for the work.

I was invited to share in the dedication ceremony both as a native Illinoian who had gone to another state to serve, and as a representative of Mississippi and of the Southern Baptist Press Association. It was a joyous and memorable occasion for me.

An unusual feature of this convention session was that it was held in a Holiday Inn Motel. Across the highway from the new Baptist Building in Springfield is the Holiday Inn, East with more than 400 guest rooms, and a convention hall which will hold hundreds of people. Less than a block away is a Howard Johnson Motel which also has a large number of rooms. The situation is ideal for such a convention, since the housing for most of those attending, the restaurants, the exhibit rooms, and other meeting rooms all were in the same building.

Illinois Baptists have made tremendous strides in recent years, and the moving of the headquarters to Springfield, and the enlarging of the convention staff, presages what should be a period of rapid and outstanding advance. Executive Secretary, James H. Smith, is giving wise and dedicated leadership, and these Baptists are on the march. We predict glorious things for these people of our own home state, as they move further into the seventies.

God's Great Laymen

God's work is not done by preachers alone. Standing beside every preacher of great accomplishment, are laymen and women who shared in that accomplishment, and without whom it could not have been achieved.

As time marches on we see first one and then another of these leaders, both preachers and laymen, come to the end of life's journey, and enter into the reward and rest which the Lord has promised.

There are so many of these great men and women, even in our Baptist ranks, that it is impossible to recognize them all, and we could not do so even if we would. Thankfully, God knows the record of each one, and we know that his acclaim is ready even *for those whom the world may overlook.*

From time to time, however, some of these leaders simply rise above the crowd in their dedication and service, and their witness reaches so far, that we must stop to salute them and thank God for them. Such were two laymen who have been lost to Mississippi and Southern Baptist ranks in recent days.

It was just a few short weeks ago that Leland Speed died, and now, last week, a close friend and associate with him in Baptist work, Cecil Travis, was taken by death.

One was the mayor of his city and a most successful businessman. The other was an attorney who had achieved success in his field. Yet, both of them also were Christians, active in their churches, and used in their churches and in the denomination for the advance of the kingdom of God.

Leland Speed not only served his church and supported it liberally with his money, but also was used largely in Mississippi Baptist and Southern Baptist Convention work. When the Mississippi Baptist Foundation was established in 1943 he was one of the first trustees and became the first president of the organization. He continued as president for the nearly ten years he served on the Foundation. Much of the credit for the early ministry, and the solid base for the Foundation's great service today, must be credited to the wisdom and dedication of this fine layman. After serving on the Mississippi Foundation, Mr. Speed was elected to serve on the Southern Baptist Foundation, and gave the same dedication and service to that agency. He also served for a number of years on the Board of Trustees of the Baptist Hospital. Only eternity will reveal what this dedicated layman gave to Baptist life both in Mississippi and in the Southern Baptist Convention of his time, his wisdom and experience and his means. Without men like these the agencies simply could not achieve *their highest potential.*

Cecil Travis also was a dedicated and faithful churchman. He served as a deacon, as a teacher, and on many committees of his church. He had been a member of the Southern Baptist Radio and Television Commission, and of the Southern Baptist Foundation. He also had been a trustee of Mississippi College and had served in other areas of the state convention's work. He, too, gave unmeasured service to his church and to his denomination.

Such laymen as these usually work behind the scenes in our Baptist life. They do not seek the limelight, and seldom do they stand behind a pulpit or church speaker's stand. Their names do not often make the Baptist Press. Nevertheless, without them, and other laymen like them, God's work simply could not go on. God uses such men to help build churches, the denomination, and the kingdom of God.

We revere the memory of these outstanding laymen, and salute the host of men and women in our churches whom they represent.

The world and Baptists suffer a loss in the passing of friends and fellow workers like these. [illegible] their witness long will remain in our midst.

The "Liquor" Votes

The liquor legalization issue came up in several counties during the recent election, and in every case except one the drys were able to win.

We congratulate the Christians in those counties which did reject legal liquor, that they went to the polls and kept this nefarious traffic out of their areas. We also congratulate the drys in the county that voted wet, for their valiant effort to keep liquor out.

In one county the wets used an article from the Baptist Record, and even our name plate, in [illegible] advertisements, which they must somehow have felt would be helpful in deceiving the people into voting for legalized liquor. Fortunately, the Baptists in that county knew the Baptist Record well enough not to be deceived by this false propaganda, and they went to the polls and overwhelmingly voted liquor down. This deceptive use of the Baptist Record name by the wets, was without our permission or knowledge, but simply reveals the desperate lengths to which the wets will go in order to fool the people into voting for their proposals.

We regret that liquor is legal anywhere in the state, and rejoice when [illegible] ing it out.

HERITAGE FROM OUR FOREFATHERS

THE BAPTIST FORUM

BMC Grad Writes "Thank You" Note From Venezuela

NOTE: This letter from a former resident of the U.S. who lives in Caracas with her Venezuelan husband was sent to the Southern Baptist Foreign Mission Board. The writer, **Anne Farmer de Omana,** is a registered nurse who trained at Baptist Memorial Hospital, Memphis, Tenn. She received the bachelor of science degree from **Blue Mountain (Miss.) College** and did graduate work at the University of Texas. She and her husband, who was an engineering student at the university, met through Baptist Student Union work.

"To whom it may concern:

"No one has asked me to write this letter. Perhaps, in fact, it may never be read; nevertheless, today as I ponder over life and its treasures I have a great desire to say Thank you! to someone. Is it you?

"I would like to express my gratitude, as a Christian, as a North American living in a foreign country where the culture, predominant religion and life style are different from that found in the United States. I would like to thank those who are responsible for providing missionaries who came to Venezuela. Certainly God calls men to serve Him, but the called must prepare themselves and often they are unable to go unless you help.

[illegible] send missionaries to other nations because the cost of living in Venezuela is so elevated that our Baptist finances 'stretch farther' in other countries. We who live here understand and accept that fact. Yet we owe someone our heartfelt gratitude for those men and women that the Cooperative Program has sustained here. It is true that we do thank God, but I think that we should tell someone else that we appreciate their concern for Venezuela.

"Those of us who have made Venezuela a permanent home and who are raising a family here find our children growing up surrounded by non-Christian influences at school, in the neighborhood, everywhere. The best schools are private ones and the private ones are usually parochial. We do not have a luxurious church building with numerous university-prepared staff members, various choirs, youth directors and extensive training programs. We are not large in number.

"But we do not mind that because you have sent us sincere workers who are devoting their lives in visible Christian service before us. We have examples of Christian faith and service such as your children may never see.

"Do you know what it is like to be outnumbered? Do you realize how greatly we are influenced by numbers? It is easier to go along with the crowd than to stand apart and be different, especially if you are a growing child. The community influences make it easy to stray from a Christian home. Those unusual leaders that you support are models that we desperately need.

"Baptist work in Venezuela is relatively young when compared to other areas. However, within the past 10 years, in which I have lived here, we have been fortunate in receiving some new workers. The national churches are growing, but they still need help. Their leaders are not usually from wealthy homes, which is like saying that their educational preparation is limited. Surely God uses all types of ministers, but the training needed for reaching all levels of this society is just beginning.

"The new Baptist Institute in Caracas, which is for developing leadership and providing education for the national Baptist Christians, would seem like a meager accomplishment if compared to your local Baptist educational center. But for those of us who have lived here for a while, who have beheld the need and seen the poverty, this new school represents much. We are thankful for it.

"So, on behalf of my family, the English-speaking Baptists who have made Venezuela their permanent home, and on behalf of those beloved people who are now believers because you cared enough to send God's missionaries, Thank you."

Mrs. Ramon de Omana
C.S.V. Ap. 809
Caracas, Venezuela, S. A.

A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

Children go through a lot of agony. I remember one of the most agonizing experiences of my childhood was the ordeal of "choosing up sides" for all the games we played — Red Rover, Lemonade, London Bridge, and the like.

All these games required even sides to begin with, and the custom in our town, probably like in 'most every other town in America, was that two people were selected, after much wrangling and politicking, to be the leaders. Theirs was the important task of choosing the sides.

If I were one of the leaders, I would put the others through the same tense waiting I had endured many times at the hand of each of them — taking forever to decide whom to choose first, then second, and on until everyone had been chosen.

If I stood waiting to be chosen, I kept hoping to be first or whatever choice was next in line. If the game required running I was usually the first chosen because my legs got long before I got very old. Other games at which I had no special ability found me long toward the end of the chosen, unless my best friend was choosing. In that case friendship was thicker than ability.

Nevertheless, whatever my time of being chosen, whenever I was chosen, custom also decreed that I go and stand behind the one who had chosen me. There was to be no doubt about which team I was on, and all during the game there was no doubt about [illegible] pation for the well-being of that team.

Just as it was necessary for me to signify my willingness to be a part of the team which had chosen me for these childhood games, it has been necessary all my adult life to signify my willingness to be a part of the Team which chose me long before the world even was. Christ chose me, but I was instructed to confess Him and to indicate my willingness to accept His choice of me as one of His team.

There are so many other forces at work in the world trying to get people to join their side, that I decided it is good for me to remind myself real often about which team I belong to, why I belong to it, and why it will ultimately walk off with the blue ribbon.

When I remind myself of this fabulous fact, it reminds me of that delicious feeling I had when I was a little girl and was the first one chosen for a side, and I can almost hear a voice saying to my grown-up heart, "Ye have not chosen me, but I have chosen you . . ."—Address: Box 9151, Jackson, Ms. 39206.

NEWEST BOOKS

SAINTS OF CLAY, THE SHAPING OF SOUTH CAROLINA BAPTISTS by Loulie Latimer Owens (South Carolina Baptist Convention, 146 pp., $2) One of the features of South Carolina Baptists' Sesquicentennial Celebration this year was the release of this brief, popular style history. The author is the daughter of a Baptist minister and wife of a Baptist minister. Co-founder of the South Carolina Baptist Historical Society, she has served as its secretary since 1947. She is a well known writer and speaker and remembered especially for her former column, "Minnie Belle." in **The Baptist Program.** Her approach to the history of South Carolina Baptists has resulted in an interpretation of them — the sources of their beliefs, customs, traditions, their particular life-style. Though they are not very different from Baptists of other areas, they have made distinct contributions. Especially important is the plan, original with Richard Furman, of South Carolina, which became the pattern of conventions in other Southern states, as well as of the SBC. In the book also appear the giants by whose leadership South Carolina Baptists have been guided since the earliest days of the colony: William Screven, Oliver Hart, Francis Pelot, Philip Mulkey, Joseph Reese, Edmund Botsford, James Fowler, the Dargans, the Manlys, Hephzibah Townsend, William Bullein Johnson, James P. Boyce, Henry Allen Tupper, and others. The book may be ordered for $2.00 from the South Carolina Baptist Convention, 907 Richland Street, Columbia, South Carolina 29202.

NEW TESTAMENT WORD STUDIES by John Albert Bengel (Kregel Publications, two volumes, $39.95, Volume I — Matthew-Acts, 925 pp.; Volume II — Romans - Revelation, 980 pp.) This commentary, originally issued under the title, **Gnomon of the New Testament,** is a reprint. The author, Johann Albrecht Bengel, was born in Germany in 1687 and died there in 1752. While a student he was perplexed by the various readings in the New Testament text and immediately began to investigate the subject. He procured all the editions, manuscripts and translations possible and in 1734 published his test as an **Apparatus criticus** which became the starting - point for modern text-criticism of the New Testament. This critical work was followed by an exegetical one, **Gnomon Novi Testamenti,** now known as **New Testament** Word Studies. His commentary gives help in determining the exact meaning of the words and phrases of the New Testament.

IS YOUR FAMILY TURNED ON? by Charlie W. Shedd (Word Books, 148 pp., $4.95) A book on coping with the drug culture, this one tries a new approach. A contest was set up offering prizes for the best 250-word statement on "Why I Don't Use Drugs." Thirty judges, all under thirty, picked fifty winners from every part of the U.S. When the statements had been researched, one cut through "like a laser beam": The real answer to the drug problem is "homes where young hearts are turned on early. Turned on to the beauties of self and other people and the world around them." This book tells about the ten qualities common to the homes of all the winners, no matter the economic bracket, race, or church affiliation. Charlie Shedd's analysis of what makes a turned on home is "must" reading for every parent.

SENSIBLE SARCASMS, An Examination of Human Faults, by Robert G. Lee (Exposition Press, 57 pp., $3) Here is a witty analysis of people's most common hang-ups. On an imaginary tour of a typical American neighborhood, the well-known and widely read Dr. Lee introduces the reader to eight different families, whose members exemplify a particular trait. Among them are the Pick-a-Fault family, the I-Hear family, the They-Say family, and the Know-Much family. In each household Dr. Lee paints a word portrait. His character sketches are clever, incisive, and (unfortunately) familiar.

THE LONELY ROAD BACK by Leslie Moser (Word Books, 206 pp., $5.95) This novel is the story of a man's struggle to find himself and his God. Here, too, is the exciting world of pro football, filled with action and color.

JESUS PEOPLE by Duane Pederson (Compass Press, Pasadena, Calif., paper, 128 pp., $1.25) This book is about the Jesus People Movement, a spontaneous work of God among the youth of America, which sprang up in all corners of the country at the same time.

IT'S ALIVE by Gladys Hunt (Harold Shaw Publishers, paper, $1.45, 118) A discussion of the dynamics of small group Bible study, its joys and rewards.

TEACHING GUIDE FOR JOB by J. Thomas Trimble (Convention Press, 32 pp., paper) Teaching helps to be used with **Job—A Study in Providence and Faith** by Ralph L. Smith.

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The Church That Came Back From (Almost) Death
(With The Aid Of Mississippi)

By Lamar Skelton, Pastor

The Calvary Baptist Church of Glasgow, Montana is showing new life these days. Having been struck a severe blow by the closure of the Glasgow Air Force Base in 1968, the struggle is showing signs of achieving victory. Much of this success must be credited to our friends of Mississippi.

We have just completed a very helpful Sunday School Enlargement and Improvement Campaign with Odis Henderson, Superintendent of Missions for the Bolivar County Baptist Association of Mississippi and are reminded once again of all the many contributions of our faithful mission friends of the Magnolia State. Let me share with you a little of our history and try to give some honor to many who have aided us from your state.

The Calvary Baptist Church was begun by Southern Baptist airmen from the nearby air base in 1959. Through these years, they were very successful in providing a vital ministry to airmen but not very successful in reaching "locals." When I came as pastor, in April of 1967, there were five Glasgow people attending the church. Four of these were elderly people who church but responded to its ministry of fellowship. Normal attendance ranged in the high 80s, but almost all drove in from the base twenty miles away.

The financial needs of the church were in good hands with the fine spirit of stewardship of these "military missionaries." Never anticipating a one hundred million dollar base, less than ten years old, to close, they established financial obligations fitting for such a church. Except for assistance in building the pastorium from Charles Jackson and Owen Cooper of Mississippi, the church cared for its own.

But then the day came for these fine families to depart and soon our number was reduced to the teens and below, many times only seven Skeltons. With little change, this continued for months and it seemed even years. Then doors began to open that brought new life through Christ.

A weekly youth program, begun following a snccessful summer with student missionaries, started slowly but by the end of the school term; 45 teenagers were enrolled. These young people brought a new vitality and enthusiasm to the church. A growing number began attending church and bringing their brothers and sisters. We became a youth church with obvious problems of finances and leadership but we were growing. God began providing leadership from adults as well. Finally we were seeing twenty, thirty, and even forty on occasions.

Growth is contagious and with the aid of the ministry of some fine laymen, pastors, and students from Mississippi we began to reap the harvest of months of labor. Souls were coming to Christ for salvation, lives were being changed and the church was reaching out with renewed effectiveness.

The last seven Sundays we have averaged 71 in Sunday school with a high of 84 the last Sunday in October. Church attendance has been in the nineties frequently with a high of 98. During the last three months (August-October), we have baptized nine and received 11 by letter. Local financial support has averaged almost two and one-half times as much as we averaged the first six months of the year. For five Sundays in a row we have had a new parent, of one of our youth or children, attend church for the first time. For seven Sundays we have had new people attending — averaging seven a Sunday.

All this is evidence of a church coming back from (almost) death itself. God has blessed, but it has happened because many people cared when it was necessary to care. These friends are numberless and come from many states. Yet, none has been so consistent and frequent in aiding as Mississippi Baptists.

It is always dangerous to list helpers but it seems only right to try with a plea to those overlooked to forgive us. The Hall of Fame is lengthy so I will only name them without comment. We remember, student missionaries Wayne Griffith, David Cox, Charlotte Cox, Bill Brown, Sue Jones, Patty Austin, Dewayne Tanton, Dan Sparks, David King, Larry Hendricks, Linda Cassady, Suellen Batson and others. Some of these are from other states but were aided by Mississippians. Laymen Bill Jones, Herbert Keys, Jim Hale, and Claude Townsand have made their contributions here in Glasgow. Pastors Billy Joe Pierce, Eugene Sparks, and Bruce Parrish have blessed us with their ministries, too. We remember the investments of Odis Henderson, Cooper, Walton (and those who provide the Christmas suits), the Brax Batsons, the Charles Davises, and Mrs. B. C. Batson.

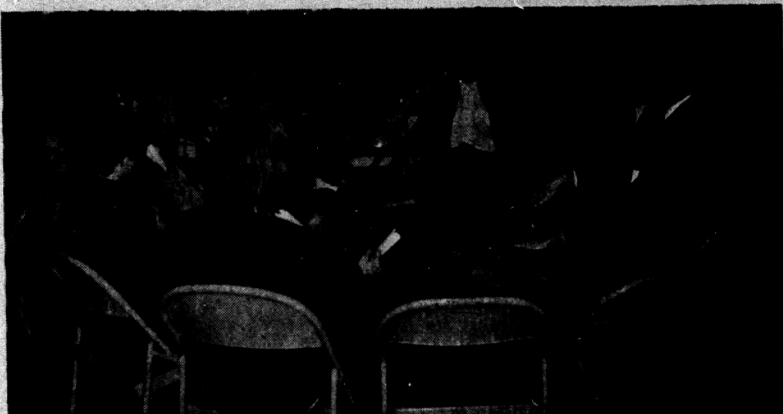
Surely some have been missed but we are so indebted to the spirit of Mississippians who have invested money, influence, energies, abilities, and lives in our revival. We would be blind indeed if we failed to mention all you have done for the Montana Fellowship, the Northern Plains Baptist Convention, and fellow Southern Baptist churches whose strength has been a source of strength for us.

Our needs will remain for several years but our present growth reminds us that God blesses and rewards efforts in his name. Our church and many others in this pioneer area will remain dependent upon the generosity of mission-minded friends like you. But from past experience we know your love and mission heart will remain with us.

Let me say how grateful Calvary Baptist Church of Glasgow, Montana is because we have had this wonderful association. If it means anything to you, our present growth reminds us that your investments have not been in vain. Our prayers of thanksgiving are lifted continuously and we beg you to pray with and for us as we continue to reap the harvest of seeds sown by Mississippians.

(NOTE: Rev. Lamar Skelton's address is Calvary Baptist Church, P. O. Box 786, Glasgow, Montana 59230.)

Calvary Baptist Church, Glasgow, Montana, bought the above building in December, 1970. It was formerly the church of another denomination.



Teen-age Church Training group, Calvary Baptist Church, Glasgow, Montana, is led by Pastor Lamar Skelton.

Three State Couples To Serve Overseas

(Continued From Page 1)

cause of a family health problem.

Tope, a native of Parkin, Ark., received the bachelor of arts degree from Ouachita Baptist College (now University), Arkadelphia, Ark., and the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth.

Mrs. Tope is the former LaVerne Warnecke of Sikeston, Mo. The couple has four children.

Pastor of Sylvarena Baptist Church, near Raleigh, for the past three years, Hood expects to do evangelistic work in Argentina. He was graduated from William Carey College, Hattiesburg, Miss., and he holds the master of theology and master of church music degrees from New Orleans Baptist Theological Seminary.

Hood's goals for the future centered around football while he was growing up and attending school in Ellisville, Miss. However, following a year and a half of study at Jones County Junior College, he attended a revival in Hattiesburg during which he "felt led of God to enter the ministry of music."

Transferring to William Carey College, he began studying church music. During his senior year there he was part-time director of music at First Baptist Church, Morton, Miss.

Later, as a seminary student, he held part-time positions as minister of music and director of youth at First Baptist Church, Kenner, La., and associate pastor of Suburban Baptist Church, New Orleans.

Mrs. Hood is the former Sue Bates of Pascagoula, Miss. She, too, is a graduate of William Carey College. During their years in New Orleans, she taught kindergarten at First Baptist Church, Kenner, and did secretarial work at the seminary and for the Chrysler Corp. Space Division.

The couple's daughter, Lauri Suzanne, is nearly 3.

Moseley, pastor of Byhalia Baptist Church for the past two years, expects to do evangelistic work in Brazil. He was formerly pastor of Crenshaw (Miss.) Baptist Church for 2½ years and a schoolteacher in Crowder, Miss., for a year.

A native of Florida, Moseley was born in Wauchula, and he later lived in Avon Park and St. Petersburg. After attending the University of Kentucky in Lexington, and Baylor University, Waco, Tex., he transferred to Mississippi College, Clinton, receiving the bachelor of arts degree there. He later earned the bachelor of divinity degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

The idea of a missionary career first occurred to him, he says, when *he picked up a magazine on a bus and read an article about the slaying of* some missionaries in Ecuador. Several months later, in March 1959, he made his commitment to missions during a student missions conference.

Mrs. Moseley, the former Barbara Cooke of Crowder, made a similar decision following a conversation with a furloughing missionary.

She received the associate of arts degree from Northwest Mississippi Junior College, Senatobia, and worked for 2½ years as a secretary for the Woman's Missionary Union of the [illegible]

Before their appointment Mrs. Moseley told members of the Foreign Mission Board: "I desire more than anything in the world to serve the Lord on a foreign field; yet if this isn't where God wants me I know He has something so much more wonderful and exciting that I'll just trust Him."

The three children in the Moseley family are Rachel Elizabeth 7, Rebecca Ann 5, and William Lucius, nearly four.

Candidate For President Sought By Midwest Group

KANSAS CITY, Mo. (BP)—A seven-member committee appointed to consider nominations for a new president for Midwestern Baptist Theological Seminary met here, deciding they would consider only persons formally nominated for the position.

Earlier this year, President Millard J. Berquist announced plans to retire effective July 30, 1972.

Francis E. Wright, president of Jackson State College, Jackson, Tenn., was named chairman of the seven-member committee to nominate a new president for election by the full board of trustees.

Wright said that the committee had decided not to consider any person who had not been formally nominated, in writing, with accompanying biographical material. Oral "suggestions" that the committee consider a candidate will not be followed up, he said.

Wright said he hoped his commit- [illegible] make to the full board of trustees when it meets here April 10-11, 1972.

He added that the committee will welcome letters nominating candidates for the position, requesting that such nominations include pertinent biographical material.

How much shall I keep? The Bible pattern, called the tithe, suggests keeping 90%. Our Christian response is to put more money on our dreams — less on our fears -- Think it over before making your church pledge this year!

—Stewardship Dept.

Alaska Baptists Experience Revival

Southern Baptist churches in the far north state of Alaska have experienced unusual revival. In five weeks 306 were added to the churches, 244 of these came on profession of faith.

[illegible] Road Baptist in Anchorage added 102 by profession of faith for baptism, King Salmon 23, Birchwood, First [illegible], Hamilton [illegible] Fairbanks 39, and North Pole, First 43.

"The feeling is general among the pastors that genuine revival has burned in these sections of frigid Alaska. Bill Penley, full-time Southern Baptist evangelist of Candler, N. C., led the crusades," reports Rev. V. A. Chron, pastor of Muldoon Road.

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"Lessons From Past": President Speaks

(Continued From Page 3)

product of compromise. It is not a watered down message; neither has it been adulterated. It was given by One who claimed all power in heaven and on earth. It is the message that Christians have been proclaiming, under the authority of Jesus, since that time it was given by our Savior.

Our message is a message that is timely. It was given in the fulness of time. It was the message of the early church. It was appropriate to the day this convention was organized. It is a message that is as timely today as it was when it was given. It is our message for the future. Should this convention last for a thousand years, its message will have lost none of its validity.

Our message is a message that is relevant. It is a message for all people. It is a message to fill a universal need. It is a message that contains the cure for the ills of society. It is a message that will bring men into a right relationship with God through Christ Jesus.

We can be confident of the future because of our people. Mississippi Baptists are a people who believe the Bible. We believe it to be the Word of God. We believe that we have been commissioned to the task of spreading the Gospel of Jesus. We believe our first obligation to man is to help him become reconciled to God through Jesus Christ. All other responsibilities we have to man must take second place to this primary task. We believe that our convention and our Baptist work is founded upon this precept. Our people, in approving and supporting programs of this convention, will remain true to this principle.

Mississippi Baptists are a people who know the value of cooperation. We know that there are things we cannot do through our individual churches that we can do through a cooperative effort. Past experience proves statement. Our institutions, agencies, and mission programs attest to this fact. Our unity of purpose has engendered a unity of spirit among our people. This spirit of fellowship, which has grown from our labor together, adds to our assurance that this convention can face the future with confidence.

We can be confident of the future because of our leadership. Those men who founded this convention and charted its course were men of great courage and wisdom. Through the years this convention has called into service men with all the qualities of leadership. By their dedication, ability, and Christian statesmanship, they have led this convention through times of trial and adversity. Sometimes they have served at great personal sacrifice. Our institutions. and programs bear their imprint, and are monuments to their faithfulness.

The leaders of our own era follow in the great tradition that has been established. These men and women who plan and administer our work are deserving of our confidence and trust. They are emminently qualified to serve in their place of responsibility. They have been trained for the task. They have tested methods to apply to the work. They recognize the value of the old but are not afraid to try the new. They seek to conduct the affairs of Mississippi Baptists in accord with the wishes of our people.

But this convention does not rely upon human leadership, however able it may be. Nor do our leaders approach their work in their own strength. They lead us in a task with a scope beyond mere human capabilities. When Jesus commissioned us, He promised that as we went, He would be with us. It was the strength of His promise that has brought our convention safely to this day. It is with reliance on His leadership and the assurance of His promise that we face the future with confidence.

Names In The News

At a church outing, several members of Hanging Moss Church of north Jackson, received Sunday school attendance pins. **Mike Porch** received a six-year perfect attendance pin. **Linda Porch** and **John Porch** received seven-year perfect attendance pins. Six others received pins for less than five years. **Dr. Robert H. Perry** is pastor.

Rev. Richard White has accepted the call to become pastor of Macedonia Church, Hattiesburg. He formerly served Center Ridge Church, Clarke County. Mr. White is a senior at William Carey College.

Rev. Dewey Douglas, Crystal Springs, has accepted the call as music director of Shady Grove Church, Hazlehurst. Mr. Douglas, student at Co-Lin Junior College, began Nov. 7. Rev. H. Glen Schilling is pastor.

First, Ellisville (Rev. W. C. Burns, pastor,) has extended a call to **Reggie Moss** as interim music director. Mr. Moss, a native of Vicksburg, attended Clarke College, Mississippi College, and William Carey College. He has served in four churches in Mississippi, both as interim and fulltime music director and as a fulltime music, education and youth director. His most recent church served was Pleasant Home Church, Laurel. He is presently employed with Laurel Leader Call as Supervisor of Classified Advertising. Mrs. Moss is the former Wanda Ruston. They are the parents of a daughter, Stephanie LaDawn, 2.

Dr. Allen Webb, of Pascagoula; **Dr. Charles Myers** and **Dr. Foy Rogers** of Jackson and **Rev. Richard Kirgan** of Beaumont served as recorders in study groups on urban church forum sponsored by Southwestern Seminary, Dallas and Tarrant County associations and the Home Mission Board. The studies were held at the seminary Nov. 1-3.

Mrs. Tommy Jackson, left, has been awarded a pin for ten years perfect attendance in Sunday school and **Mrs. W. A. Ross** has received a pin for fifteen years perfect attendance. Both are members of Roxie Church, **Rev. E. A. Hester,** pastor. Mrs. Ross has travelled extensively in recently years but has always managed to attend Sunday School wherever she happened to be on Sundays. The states where she has attended church are: Louisiana, Texas, California, Oregon, Washington, Ohio, Maryland, Virginia, Tennessee, Arkansas, Florida, other churches in Mississippi and also the District of Columbia. In addition, she has recently returned from a tour of the Holy Land and while on the tour she attended Bible study in Denmark, Italy, Greece, and Israel.

M. P. Moore, at right above, was guest speaker for a recent Brotherhood meeting at First Church, Senatobia, relating his experiences during a recent trip to Russia. **James Brewer,** left, served as program chairman; **Joe Lee,** second from left, was a special guest; **Howard Carpenter,** third from left, is president of the Brotherhood at Senatobia. Ladies were invited to this meeting; in all, 109 men and women were in attendance.

Jimmy Bennett, pictured, surrendered to the ministry during fall revival at New Hope, Foxworth. He is the son of Mr. and Mrs. Howard Bennett, Rt. 2, Foxworth. He is a senior at West Marion High School, where upon graduation he will enter William Carey College. The New Hope pastor is **Rev. C. Lonnie Earnest.**

Jimmy Newman was ordained as deacon on October 17 at First Church, Maben, **Rev. Randle S. Poss,** pastor. "There were six additions by letter on the first Sunday of this church year, so the church is off to a good year's start," reports **J. H. Thompson,** general director of the Sunday School at First, Maben.

Rev. Luther Johnson has accepted the position of pastor of Calvary Church, Scott County. He is a native of Irvinn, Kentucky. At present he is nearing completion of studies at Clarke College and plans to attend Mississippi College after graduation. He is married to the former Diana Carnahan of New Richmond, Ohio, and has two children, Kevin and Kimberly.

Rev. Steve Breault has accepted the pastorage at Endville Church, Pontotoc Co. He comes from Thrasher Church, Trasher. He and his wife, Geneva, have three children.

Shelby Calls Pastor

After ten years in the pastorate in Tennessee, Rev. Joe Jones has accepted the pastorate of First Church Shelby, October 17.

Rev. and Mrs. Jones have two children, Christy, 10 and Jeffrey, 9.

Revival Dates

Paris (Lafayette): November 14-19; services nightly at 7:30; a different speaker each night, bringing his personal testimony; Rev. Al Duval, pastor.

Trinity, Philadelphia: Weekend Revival, November 19-21; Buddy Mathis, pictured, 17-year-old high school senior of Pascagoula, evangelist; Don Gomillion, minister of music, Trinity, music director; Friday and Saturday services at 7:30 p. m., Sunday at 11:00 a. m. and 7:00 p. m.; Rev. Tom Espy, pastor.

Yellow Creek (Wayne): November 24-28; services at 7:30 p.m. during week and 11 and 2:30 on Sunday; Rev. Eugene Bradley, pastor of Zion Rest Church, Wayne County, evangelist.

Senior Citizens' Revival

Shady Grove Church, Route 1, Hazlehurst will honor thier "Senior Citizens" with many activities during revival emphasis November 19-21: Rev. Perry Culver, pastor, Strong Hope Church, evangelist; Edd Bush, Pilgrim's Rest Church, song leader; Ethel Allen, Hazlehurst, pianist. A testimony will be given each night by Senior Citizens of Shady Grove. A luncheon will be served to all Senior Citizens of Shady Grove on Saturday by the W. M. U. ladies. On Saturday Night special emphasis on "Old Fashions" will be observed. Also, a special section will be representing "Senior Citizens of Tomorrow." A special invitation is extended to the public to attend each service beginning at 7:30 each evening. Rev. H. Glen Schilling is pastor.

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First, Holly Springs

Budget Over Top In One Day

The members of First Church, Holly Springs, oversubscribed a record high budget on Commitment Day, November 7, by pledging $92,000. The 1972 church budget is $87,300, an increase over the 1971 budget which was $82,000.

Rev. Clyde Little, pastor states that he believes the pledges will total $100,000 because the commitment cards are still coming in.

The new budget includes giving 13.1% to the Cooperative Program and a total of 17% to the world mission program. S. B. Gresham served as Chairman of the Budget Planning Committee and Robert Dent was Chairman of Promotion.

The pastor says that the church plans the erection of an activities building. Recently a gift of $100,000 was given for this purpose.

First Church of Holly Springs was one of the pilot churches in the Forward Program of Christian Stewardship about thirteen years ago. The deacons and pastor state that there has never been a single program to do more for the church than the Forward Program of Christian Stewardship. Each year during the stewardship emphasis the church membership grows spiritually and the unity of the people is at an all-time high.

FROM LEFT TO RIGHT: Guy Palmer, Chairman of Deacons, First, Holly Springs; Dr. Larry Rohrman, pastor of First Church, Jackson, and after-dinner speaker; Rev. Clyde B. Little, pastor of First Church, Holly Springs.

MALAYSIA: The government of Malaysia has granted permission for an English-language Christian college to be built on a 100-acre site 31 miles from the capital, Kuala Lumpur. Sponsored by Methodists, Brethren, Evangelical Lutherans and the YMCA, the college is expected to open in 1972 with an enrollment of 500.

500,000 Persons Bar Smut Mailings Under New U. S. Postal Law

WASHINGTON, D.C. (RNS)—Acting under a new law, 500,000 citizens have formally notified the U.S. Postal Service that they don't want to receive "sexually oriented" material in the mails.

Any dealer mailing obscene material to people so registered can be imprisoned for five years or fined $5,000, or both.

There has never been such a *strong* reaction from the public, postal officials said.

"For half a million people in less than a year to go to the trouble of completing the form and sending it in is an indication that this material is bothering and concerning many families," said Assistant Postmaster General William Cotter, head of the Postal Inspection Service.

38th Avenue Calls Interim Pastor

Thirty-eighth Avenue Church, Hattiesburg, has called Dr. Don H. Stewart as interim preacher during the absence of Rev. Van [illegible] on sick leave, according to Dr. Roy Moore, chairman of deacons.

Dr. Stewart graduated from William Carey College. He received Bachelor of Divinity and Doctor of Theology degrees from New Orleans Seminary.

Dr. Stewart served as BSU President, William Carey College, 1955-56, and BSU President, State of Mississippi, 1956-57. He is Chairman of the Department of Religion and Philosophy, and Professor of Religion at William Carey College.

He is married to the former [illegible] Daughdrill of Lumberton. The Stewarts have three children; they reside at 705 Hillendale Drive, Hattiesburg.

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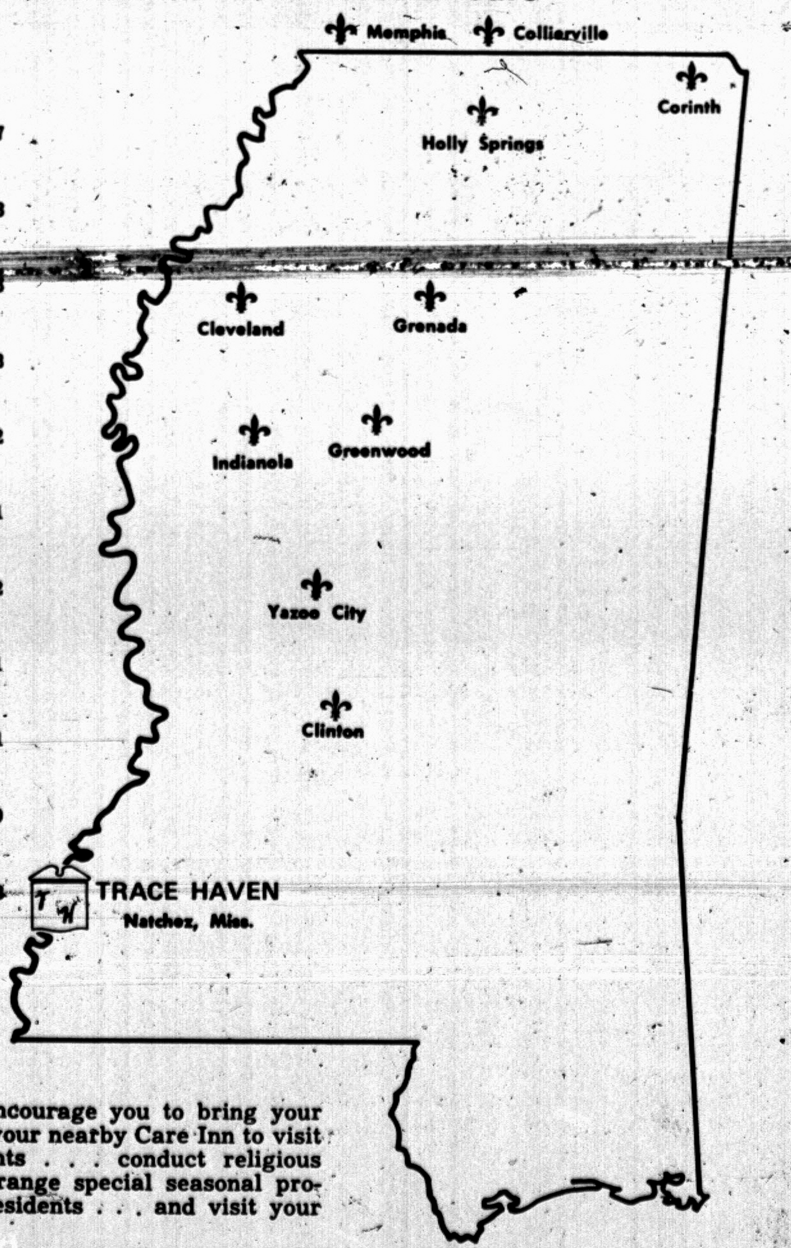

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Sunday School Lesson: International

God Conquers Evil Through The Power Of Redemption

By Clifton J. Allen
Romans 5; 8:28-39;
2 Corinthians 4:17-18

The fact of evil in the world is undeniable: "The whole world lieth in wickedness." This is not because God

is impotent or indifferent with respect to evil. Instead, God recognized the reality and gravity of evil in the world and acted decisively in Christ to conquer evil and to insure the ultimate overthrow of evil through the power of redemption and the victory of his kingdom. Therefore, we live in a world of moral order, and we have offered to us the saving grace and power of God in Christ by which we can experience victory over evil and live in harmony with the will of God. We thus learn more about the doctrine of God as we consider what God has done in Christ and what God is doing through Christ to liberate mankind from the bondage of evil and to demonstrate righteousness in the lives of persons who acknowledge Christ as Lord.

The Lesson Explained

Justified By Faith
Verses 1-5

The Christian experiences the deliverance, the forgiveness, and the cleansing of grace. Since we are now justified by faith, we begin to experience the blessedness of salvation. What Paul is really saying, as the form of the original language impresses strongly, is that we should keep on enjoying peace, we should keep on rejoicing in the hope of the glory of God, and we should keep on rejoicing in tribulations. We are not to be crippled by doubt and fear but to be strengthened by hope and confidence. And because we are justified by faith, we can exalt in sufferings as a part of our discipleship in an evil world. We can do this in two ways. First, we can rejoice because tribulation, rightly borne, will produce patience or endurance, endurance will produce an approved character, and an approved character will serve to increase our hope; and this kind of hope will never disappoint us or deceive us or put us to shame. Second, we know that nothing can separate us from the love of God in Christ. The Holy Spirit has been given to us, and his help can make us steadfast. To sum up, because we are justified by faith, we can experience victory over the evil that is present within us and around us—even to the point of rejoicing in either affliction or persecution.

Redeemed By Christ's Death
Verses 6-9

God faced the fact of evil and the universality of sin. He recognized man's weakness and helplessness and unworthiness in sin. Then, through the sacrifice of Christ, redemption was wrought for lost mankind. We were helpless because of the wickedness and power of sin. We were enemies — hostile toward God, rebellious, self willed, set against his reghteous will and sovereign rule. But God proved his love — love altogether above the human level—by sending his Son to die for us. "Christ died for the ungodly."

In this brief verse we have the truth five times stated of Christ's vicarious death. This was the great redemptive act of the Almighty God. This is how God conquered evil by the giving of his Son, by the willingness of Christ to be made sin in our behalf, and by the mysterious truth that the redemptive love of God in Christ oculd break the power of Satan and shatter the strength of evil and set free all who believe in Christ from the bondage of corruption. The cross of Christ was God's decisive encounter with evil in the world.

Saved By Christ's Life
Verses 10-11

If we are believers in Christ, we have been reconciled to God. The power of sin in our hearts has been broken. But we are still subject to the evil inclinations of our unregenerate nature; we are still confronted by the vicious assaults of Satan. Even so, victory over evil is possible as we continue to be saved by Christ's life. This phrase can be translated "saved by his life" or "saved in his life." Salvation is a continuing experience. It is a continuing encounter with evil, and it ought to be a continuing victory over evil. We are kept saved by the living Christ in us and with us. We are being saved as we partake of Christ's life and live in him. And this is the means whereby the Christian can experience victory after victory over the presence and power of evil. We boast in the Lord and put our confidence in him for degrees of victory over evil now and for perfect and final victory over evil in eternity.

Truths to Live By

God wrought wondrously in Jesus Christ.—The victory of all victories was not in the combat of war, not by force of arms or bravery of men. It was the victory of God over evil, the victory of love over hate, the victory of righteousness over ungodliness, the victory of truth over falsehood, and the victory of God in Christ through the redemption of the cross. The conflict of incarnate love with all the forces and demons of evil and darkness which took place on Calvary was the culmination of God's redemptive purpose from before the beginning of the world to provide redemption for fallen man. The suffering of Christ was not in vain.

The victory of Christ is to be appropriated by faith and achieved by struggle.—The believer is a new person in Christ. But the deliverance thus experienced has to be given continuity and strength by a continuing trust in the Lord. In other words, we receive a pledge or down payment in the initial experience of conversion, and then we keep on appropriating by faith the resources of God's grace in Christ to achieve victory over evil. This can never be done apart from struggle. As long as we live in this world, we continue to be exposed to evil. The victory will come with the grace of God.

We can live triumphantly in an evil world. — Openly and repeatedly the New Testament confronts Christians with the necessity for giving their witness in the midst of ungodly men. Jesus warned that in the world we are to expect tribulation, persecution for righteousness" sake, because we are his followers. In addition to this, we are subject to human weakness, the uncertainties of our human existence, and hardship and hostility imposed by the enemies of the gospel of Christ. In one of the background passages for our lesson, Paul tells of the perils he faced from evil men and of the hope that sustained him. We can learn from his courageous faith and devotion. We are afflicted but not crushed. We may be persecuted, but we will not be forsaken. We have perplexity and disappointment, but we need not despair. We are tempted by Satan, but we are promised the help of God to overcome him. Nothing can separate us from the love of God in Christ.

Cheaper By The Half Dozen

William Carey College family season basketball tickets are "cheaper by the half dozen" — or so this photo seems to say. Crusader captain Jim Harris is shown selling a $10.00 family season ticket to Dr. and Mrs. Craig Ratliff and their four fine sons. All six will be admitted to all of the Carey home games for the one price of $10.00. Dr. Ratliff is pastor of University Church in Hattiesburg. Carey's opening basketball game is set for Nov. 18 in their own Clinton Gymnasium against Baptist Christian College of Baton Rouge.

FOR A CHILD'S DELIGHT THIS CHRISTMAS

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David Collins. Children will love this exciting peek into Disney's boyhood. Based on a true incident, the story tells how young Walt overcomes all obstacles to deliver a special surprise to his neighbor. Color illustrations throughout are by former Disney artist, Vance Locke. *Ages 5 to 9* $3.50

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Sunday School Lesson: Life and Work

Gratitude For God's Help

Luke 7:36-47
By Bill Duncan

What a contrast! The Pharisees named Simon and the notorious women of the town give to us a contrast of gratitudes for God's help. On one hand we have the sinner's love and on the other discourtesy of one who wanted to trap Jesus in a wrong saying. Simon was conscious of no need and therefore felt no love and therefore received no forgiveness. Simon's impression of himself was that he was a good man in the sight of man and God. The woman was conscious of nothing else than a clamant need, and therefore was overwhelmed with love for him who could supply it, and therefore received forgiveness. Simon was one who was trying to be an admirer and sympathiser but refused the common courtesies to Jesus, the honored guest. The woman on the other hand forgot what others thought in order to gain what she really needed.

As we approach a season for thanksgiving, what will be our attitude of [illegible] the most gratitude are spiritual blessings. Food, clothing and shelter provide for the needs of the body. But the soul needs more. Too many people never stop to ask or thank God for forgiveness. **"Love is the natural response to grace."**

Rejection by the Pharisee

Why did the Pharisee invite Jesus into his home as a guest? (1) The Pharisee had no true faith in Christ. Simon did not believe in Christ as a prophet: "If he were a prophet" is the way he talked. Simon thought Jesus lacked in insight concerning who the woman might have been. He could see the woman who was a sinner, but he had never seen the man (himself) that was a sinner. (2) The Pharisee had no love for Christ. To treat a guest in Jesus' day with neglect of common courtesies, proved that Simon lacked the fine feelings he needed. To the Pharisee there was nothing attractive in Jesus that touched his heart because he was blind, unfeeling, cold, incapable of loving greatly, except himself. (3) The [illegible] Christ. Simon failed to recognize the greatness of Jesus and did nothing for him.

Look at the woman of the street whose character had not been good. (1) Jesus recognized her faith and said, "Thy faith hath saved thee." She never spoke a word. She realized her unworthiness. She believed in Christ with all her heart. Her faith was counted unto her for righteousness. (2) Oh, how she loved him! She forgot herself and the place, and the guest and everything else as she kissed His feet and washed them with her tears in a great expression of love. (3) She sacrificed the costliest, loveliest, sweetest thing she had. She had a self-renouncing heart. The religion that costs nothing is worth exactly what it costs. No one receives Christ until he gives Him his best.

Jesus told the story of a money lender who had two debtors. One owed him about $90.00 and the other owed [illegible] pay, he forgave them both. Then he asked Simon, "Which of them will love him (creditor)most?" To which he replied, I suppose that he, to whom he forgave most."

The woman of the street came into the house to show her gratitude for what Christ was and had done for her. "Her sins which were many are forgiven." "Are forgiven" is a Greek verb form that expresses action that was done in the past and stands completed now. Her sins had been forgiv[illegible] Her actions in the house did not merit salvation. She was not forgiven because she loved. Because of His grace toward her in forgiving her many sins, she loved much.

This is a strange thing; the better a man lives, the more he feels his sins. In the last book that Paul wrote he called himself the chief sinners. (II Tim 1:15). "It is true to say that the greatest of sins is to be conscious of no sin; but a sense of need will open the door to the forgiveness of God, because God is love, and love's greatest glory is to be needed."

The one thing that shuts a man off from God is self-sufficiency. Gratitude is the result of realizing one's relationship to God and one's unworthiness to receive God's grace. At this Thanksgiving season, let us stop and realize what help God has given to us and how we can respond. The spiritual help is what comes first. The woman in our study received spiritual help. Our sins have been many, so we should love greatly.

Are you living?. . .Are you lonely?
Leave your world awhile and hark
One there is at least, who loved
you—
You—his lily of the dark.

Never mind tho' dead men deem
you
Outcast—stand in God's own light:
Have you sorrow for your sinning?
Then your soul is spotless white.
—E. Sandford

Webb Church Hears Former Pastors On 60th Anniversary

On October 31, 1971, the Webb Church celebrated the sixtieth anniversary of its organization. Dr. J. S. Riser, who served as the pastor of the church from 1949 to 1962, brought the [illegible] morning message.

This was followed by a "dinner on the grounds." An afternoon message was brought by Dr. L. Frank Campbell, who served as pastor from 1945 to 1949.

The remaining charter member, Mrs. George Hightower, was recognized. A number were present who had been members of the church in excess of forty years.

A large number of friends and former members attended this celebration, according to Rev. Jerry Dale Patterson, pastor.

New Zion Lacks Only One In Reaching High Goal

New Zion Church, Simpson Association, at the beginning of the new church year, Sunday, October 3, set a goal of 75 for Sunday school attendance. "We had 74, and our enrolment was 68 at that time," states the pastor, Rev. R. G. Stewart. "We are proud of this fine record."

New Officers Of Library Association

OFFICERS OF THE new Mississippi Baptist Library Association, which met at First Church, Jackson on November 5-6 are, seated from left, Mrs. A. M. Jordan, President, Jackson; Mrs. Curtis Mullen, Vice President; Jackson; Mrs. Tom Dunlap, Program Chairman, Natchez; Mrs. Harvey Leake, Secretary-Treasurer, Woodville; Mrs. W. H. Hight, publicity Chairman, Louisville. Standing are workshop leaders and sponsors, Fred Tarpley, Superintendent of Missions, Hinds-Madison Associations; James H. Rose, Consultant, Church Library Department, Nashville, Tennessee; Harold L. Bass, Librarian at Union University, Jackson, Tennessee and Bryant M. Cummings, Director, Mississippi Baptist Sunday School Department.

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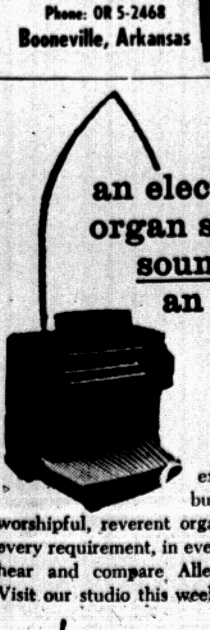

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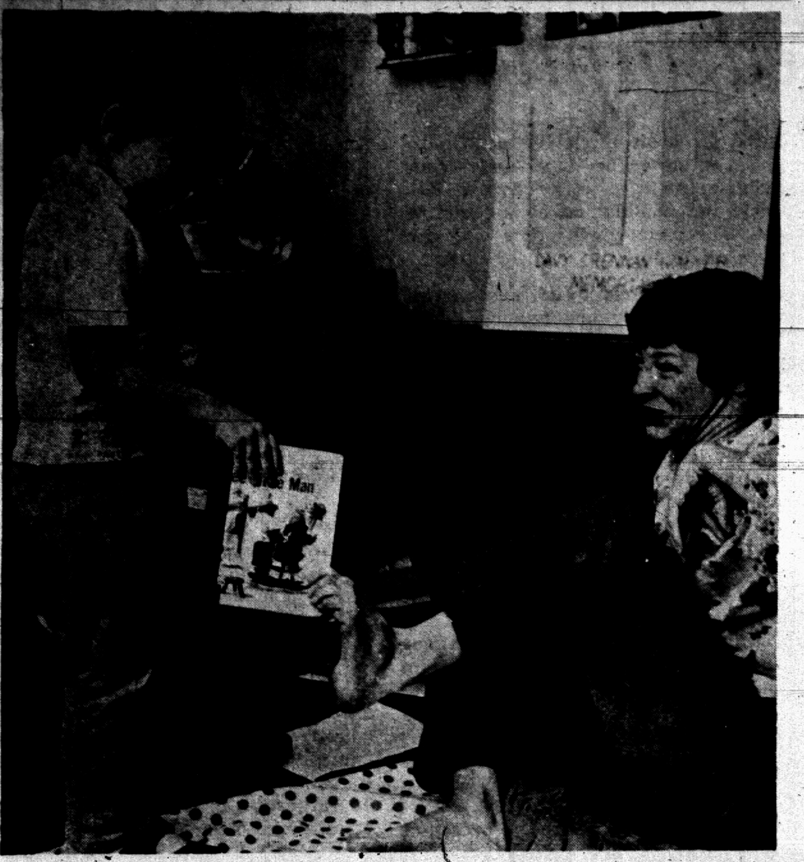


Handicap Greatest Asset

Eleanor Drath, director of library services, Stuttgart Baptist Church, Stuttgart, Ark., checks out book to youngster. A victim of cerebral palsy as a child, Miss Drath is incapable of using hands or arms. Everything she does is done with feet and toes. She has helped organize libraries in surrounding churches as well as the work of her own church's library — BP Photo

Clarke College Receives Gift From Sears

Clarke College shared in the annual grants distributed by the Sears-Roebuck Foundation. A check in the amount of $300 was presented to Dr. W. L. Compere, third from left, President of Clarke, and Mrs. Paul Brown, right, librarian at the college's Sanders Memorial Library, by Ed Robinson, left, manager of the Meridian Sears Store and John Echols, Meridian, Comptroller of the Sears-Roebuck Foundation. According to Mrs. Brown, the funds will be used to supplement the normal book acquisition budget of Clarke College.

Magnolia Street Pastor Honored On Anniversary

Pastor and Mrs. Tom Sumrall of Magnolia Street Church, Laurel, were recently honored on the occasion of their fourth year of service with the church. A surprise reception on October 24 followed the evening worship hour at which time they were presented a color television set and a check. Shown above are some of the many sharing the occasion. From left, Wilroy Ratcliff, Joe Musgrove, Mrs. Wilroy Ratcliff, Mrs. John Pridgen, Mrs. Tom Sumrall, Mrs. G. F. Temple, Mrs. Eva Mae Kelly, Eric Sumrall, Pastor Sumrall, Mr. A. J. Hendry, Mrs. O. G. James, and John Pridgen, chairman of deacons.

William Carey College has received a grant of $1000 from the Sears Foundation for library development. President Ralph Noonkester, left, accepts the check from Bill Jordan and John Gault, representing the Sears Foundation. Shown looking on is Carey's librarian, Young Lee, second from left. The $1000 is a portion of a total of $8,050 distributed to 11 privately supported colleges and universities in Mississippi. More than 1,000 private accredited institutions across the country share $1,500,000 in Sears Foundation funds.

Officers of Hispanic America Group

OFFICERS OF THE NEW ASSOCIATION of Baptist Theological Institutions in Hispanic America—The three missionaries and three nationals are (left to right) James E. Giles, missionary to Colombia, executive secretary; H. Cecil McConnell, missionary to Chile; Jorge Diaz, professor at the Baptist Theological Institute in Guatemala City; Pat H. Carter, Baptist representative to Mexico, president; Dr. Daniel Tinao, psychiatrist, pastor and professor in Buenos Aires, vice president; and Carlos Garcia, pastor of First Baptist Church, Lima, Peru.—(Offices of McConnell, Diaz and Garcia unknown.)

Crusade In Spain Yields Decisions And Publicity

MADRID (BP) — An evangelistic crusade held in Spain yielded 250 professions of faith and a flury of publicity for Baptist work in the traditionally Roman Catholic country, according to reports from Southern Baptist missionaries here.

Two hundred fifty Southern Baptists from 22 churches in Tennessee, Texas and New Mexico united with 22 Spanish Baptist congregations to preach, sing, give out tracts and Bibles, and share testimonies translated into Spanish.

A crusade in 1965 conducted by the Spanish Baptist Union and the Southern Baptist Mission in Spain yielded over 600 decisions, but did not involve as many visiting workers.

The visitors, ranging in age from 16 to 80, were organized by W. H. Jackson, Jr., of Abilene, Tex., on the invitation of the Spanish Baptist Union through its promoter of evangelism, Juan Luis Rodrigo, pastor of First Baptist Church, Madrid.

Jackson is a former Southern Baptist missionary to Japan who directs the World Evangelism Foundation, based in Abilene, Tex. Southern Baptist missionaries helped as coordinators and interpreters.

While the number of professions of faith was significant, missionary observers felt the impressive promotion was an important by-product.

Jackson's group had arranged for greetings from Vice President Spiro T. Agnew and Senator John Tower of Texas, coverage by wire services and Time-Life, and honorary state citizenships and cowboy hats for Spanish dignitaries.

Large groups of people in several Spanish cities heard such visiting musicians as Willa Dorsey, the Ohman Brothers, Joe Calderson, and saw the works of artist Bob Paramore.

Crusade participants made several presentations to government officials. During a reception in the office of Madrid Civil Governor Jesus Lopes Hernandez, the group presented the governor with certificates making him an honorary citizen of Tennessee, Texas and New Mexico.

The Madrid governor assured the Baptists that Spain was in the process of giving religious freedom to minority groups.

Rodrigo, the Spanish Baptist Union's evangelism director and pastor in Madrid, observed after the crusade that "Spain is not open, but it is opening."

Horseshoe Homecoming

Homecoming services will be held at Horseshoe Church, Rt. 1, Tchula, on November 21. Following singing and fellowship (from 9:45 a.m. to 11 a.m.), Rev. Joe K. Hill, former pastor of the church, will deliver the special message. Mr. Hill was instrumental in the building of the church's pastorium.

Lunch will be served at 12, followed by more singing and fellowship in the afternoon. Friends, former members and pastors are invited, according to the pastor, Rev. James C. Carr.

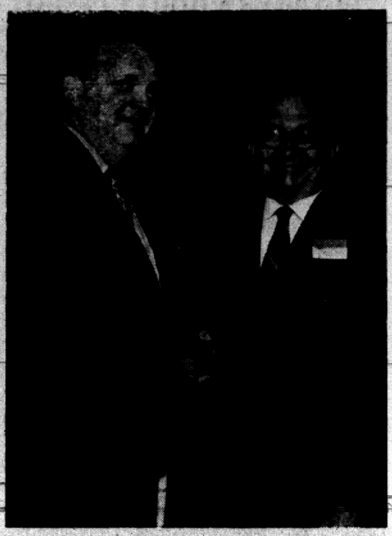
L. L. Johnson Dies; Emeritus Missionary

Rev. Leslie L. Johnson, 87, emeritus Southern Baptist missionary to Brazil, died Oct. 30 in Muskogee, Okla. A funeral service was to be held Nov. 2 in Muskogee.

Mr. and Mrs. Johnson had made their home in Oklahoma since retiring as missionaries in 1953, moving from Shawnee to Muskogee in 1967. Appointed by the Foreign Mission Board in 1915, the couple made their home in Brazil for 38 years.

Johnson is survived by his widow, the former Sammie Guynes of Texas; their four daughters, two sons, and a brother.

Early last year, Johnson returned to Brazil for the first time since his retirement. He was welcomed by friends and former colleagues with embraces and tears, and afterward he described his return as a "prelude to heaven".



Alumnus Of The Year

William M. Dalehite, right, of Jackson, a career public school educator and administrator, has been named "Alumnus of the Year" for 1971 at Mississippi College. Dalehite was named recipient of the high Alumni Association award at the annual buffet dinner of the Association held in conjunction with annual Homecoming. He is being congratulated by Dr. Lewis Nobles, president of the college. Dalehite has been active in alumni activities for a number of years.—M. C. Photo

Devotional

What God Is

By W. B. Abel, Noxapater

Subject: God Is Light

Text: I John 1:5—"God is light and in him is no darkness at all."

With the boldness of one writing by Divine inspiration, John declares that "God is light." He knew where he got that great truth, for he wrote, "This then is the message we have heard of Him." Christ wanted him to write that "God is light." There are many beautiful and meaningful truths growing out of this word about God. We are familiar with light, know something of its nature and its function. These teach us about God.

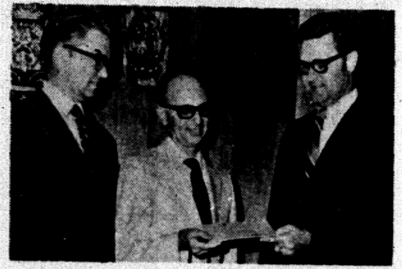
Light is self-revealing. That is true of God in a very special way. About all that we know of God is what he has revealed to us. His self-revelation is the only one that is sure and true. Light also reveals other things. It is by light that we understand the objects on which it shines. We could never know the form, size, color or substance of things but for light. So God not only reveals himself but he reveals about all we know of people and things.

Light is pure. It contains no pollution, no contamination of any kind. It is also inviolable, thus it cannot be defiled. God is absolutely holy and cannot be otherwise. He cannot be tainted by sin in any way.

Light is immaterial. It cannot be weighed, measured, handled or held but it is real. God is real but not material or physical substance. He is spirit.

God is a certain kind of light. He is perfect light, "in him is no darkness at all." He is universal light. Wherever there is spiritual light, that light is God. He is eternal light. He, a light that never goes out, cannot be put out. He shines for time and eternity.

God is both direct and indirect light. He shines directly in pure radiance of his Person. God also shines indirectly through other persons and things. The light of the Word is God shining for and in men. "The law is light," and the "entrance of thy word giveth light." God also shines indirectly through his people. They are "children of light," they are the "light of the world." It is their privilege to "walk in the light," to live in the light. Another duty they cannot escape is: "Let your light so shine before men that they may see your good works and glorify your father who is in heaven." This simply means to live consistently with your nature. To let what you are act as it should. If you are light, then shine. That is your obligation. To let what you are be seen by what you do.



$1500 To MC From Sears

Mississippi College has received a $1500 grant from the Sears-Roebuck Foundation for use by the college library. David Rozier (right), manager of the Jackson Sears, presented the check to Dr. Charles E. Martin (left), vice-president for academic affairs, and J. B. Howell, college librarian. The money will be used primarily to secure research publications and other literature for use by the Division of Business and Economics—MC Photo by Bill Strange.

NASHVILLE (BP) — J. Ralph Hardee of Louisville has been named associate director for home study education by the Seminary Extension Department of the six Southern Baptist theological seminaries.

Big Things Afoot At Shifalo, Kiln

The pastor, Rev. Everett Reconnu, reports progress and growth at Shifalo Memorial Church, Kiln. He says, "We are little in a land of giants, but so was David little when compared to Goliath, and the army of Gideon when compared to the host of the Midianites."

[illegible] tinues, "but listen to them and rejoice with us — (1) Sunday school space shortage — examples begin with preschoolers meeting in a 10' by 10' room, 16 of them! (2) Sunday school teacher shortage — God give us more workers! (3) People calling before every service begging for transportation (We need a bus—we'll supply the driver!) (4) Can you imagine a church averaging an attendance above its enrollment in Sunday school and Church Training? We did during October! (5) Can you conceive of a Wednesday night prayer service crowd which exceeds the enrollment of the Sunday school? We have that frequently!

"We are in the midst of real revival. Our young people have a singing group of 15 and they carry their Bibles and tracts to school daily.

"Last Sunday night we baptized 14 converts, most of whom accepted Christ during a recent weekend youth revival. (See Revival Results column).

"The power of the Holy Spirit is felt weekly and hourly here. We are claiming the blessings in Proverbs 3:5, 6, and are asking our sister churches to hold us up before the Father's throne of grace."

Peace, God's peace, can only be extended by Christians who take the message of peace—Chester Russell in *Was Jesus a Pacifist?* by Broadman Press.)

REVIVAL RESULTS

Shifalo Memorial, Kiln: weekend youth revival; "Found" Evangelistic Team from Carey College; Richard "Mugsy" Davis, music director; John J. McGraw, preacher; Harry Carter III, soloist; Rev. Everett Reconnu, pastor; 22 professions of faith; 11 rededications; seven other decisions.

First, Foxworth: Nov. 7-12, James Fancher, Evangelist: 8 professions of faith, over 100 decisions registered in a "Christian Growth Revival" with emphasis on stewardship; unusually fine attendance in all 12 services; Rev. S. R. Pridgen, pastor.

Carey's Century Club Launches Membership Drive

William Carey College Century Club members and several Crusader athletes met for dinner recently and launched the 1971-72 annual drive. Concentrating on securing full membership prior to the opening of the Crusader Basketball Season on November 18, the Century Club got into full swing. Left to right, front row: Mayor Paul Grady, M. B. Holloway, Bud (W. G.) Gray, J. W. Pope, and President Ralph Noonkester. Back row: John Fox, Anthony Ladner, Forrest Stevenson, Mike Harris, Claude Yarbrough, Coach John O'Keefe, Bill Wilson (son-in-law of the late Walter Clinton for whom Carey's Clinton Gymnasium is named) and Byron D. Myrick. According to Dr. Noonkester, "The Century Club supplies almost $10,000 each year toward the support of the intercollegiate sports program of William Carey College.

Blue Mountain Adds Organ Studio

The newest addition to the Music Department of Blue Mountain College is the Heitt Organ Studio. The dream of obtaining a three and a half rank Wicks pipe organ and a studio became a reality when Miss Willie Hiett of Iuka, presented a $7,500 gift to the practice organ fund which was begun five years earlier by students and other interested individuals. The studio is located in the basement of Garrett Hall.

Born at Mountain Home, Arkansas, January 21, 1896, Miss Hiett graduated from Iuka High School, Alcorn Agricultural High School, and Macon and Andrews Business College, Memphis. She started working in a lawyer's office, and in 1923 became deputy chancery clerk of Tishomingo County. The successful beginning led to the distinction of her being the first woman in the county to run for public office. In 1936 she moved to City Hall as city clerk, where she remained until she retired in 1967. During all these years she was a faithful, devoted church member. She started playing the organ for her father as a teenager and spent approximately 50 years as a church organist.

The practice organ was given to the college because of her interest in training young ladies to play for the glory of God in our churches and on the mission fields and to honor the memory of her father and mother. Her father, Rev. J. W. Hiett, served as pastor of the Mountain Home Baptist Church and taught in Mountain Home Baptist College in Arkansas.